



Library of the Theological Seminary,  
PRINCETON, N. J.

---

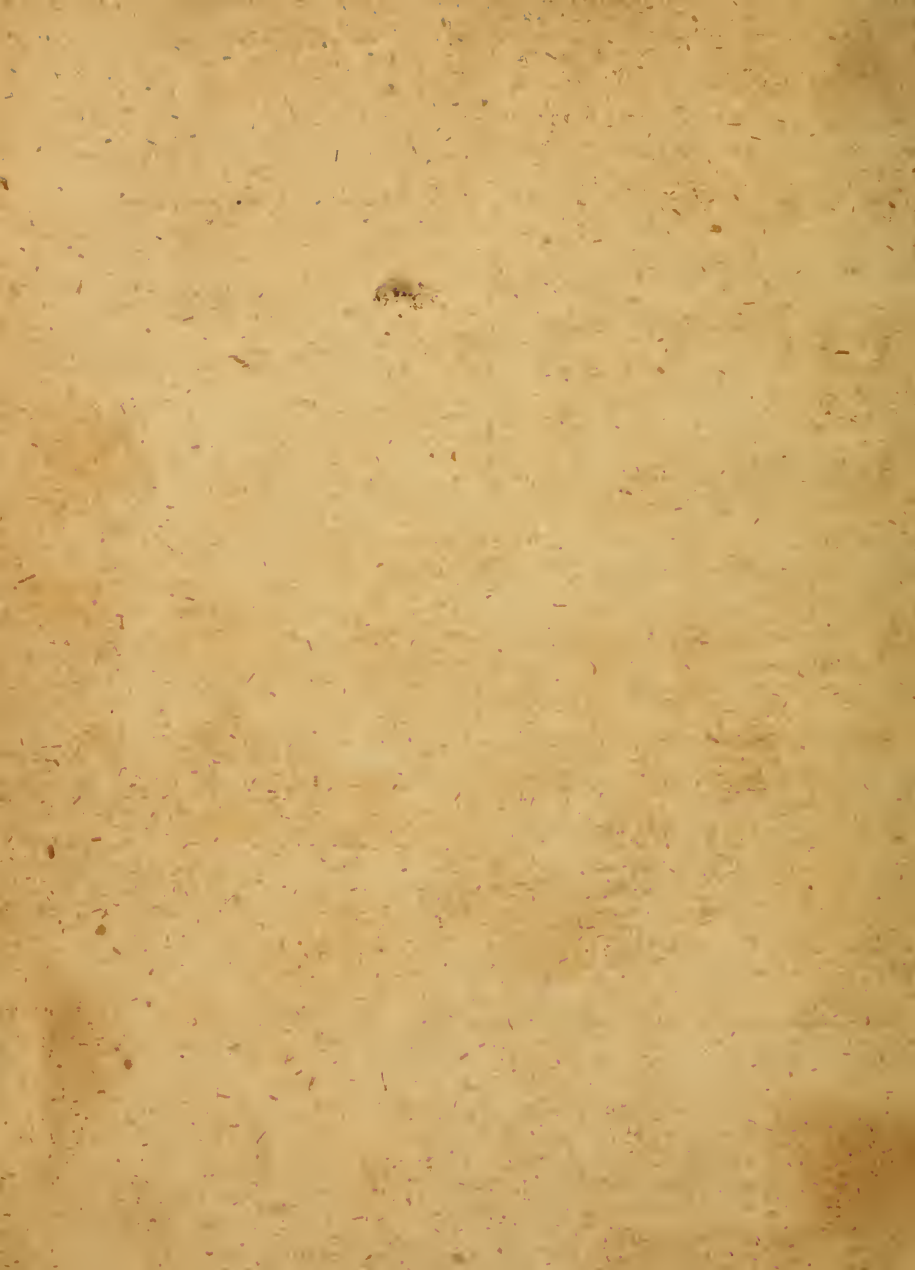
Presented by Mr. Samuel Agnew of Philadelphia, Pa.

---

*Agnew Coll. on Baptism, No.*

SCB  
10455







7/1  
Aime at an Up-shot  
FOR  
INFANT BAPTISME  
BY THE GOOD WILL  
OF CHRIST,  
A S  
Priest, Prophet and King,  
To fill the earth with his Glory.

---

By *Henry whistler*, Bac. Theol.

---

REVEL. VI. VERSE II.

*He that sate on the white horse had a bow, holy, swift  
speed of mercy for small and great.*

---



---

L O N D O N,

Printed by *W. Wilson*, for *Thomas Paybody*, dwelling in *Queenes Head*  
Court in *Pater Noster Row*, and are to be sold by *Thomas Underhill*  
at the *Anchor and Bible* in *Pauls Church-yard*, neer the little  
North door, and *John Ridley* at the *Castle* in  
*Fleet-street*. Anno Dom. 1 6 5 3.

Aims at an Uplift  
FOR

INSTANT BAPTISM  
OF CHRIST

Pract. Preaches and Hymns  
With the truth in his Gospel

By Wm. H. H. H. H. H.  
LONDON: 1844



Printed and Sold by Wm. H. H. H. H.  
at the ...



**C** H R I S T *the best Archer ,*  
*his sure Covenant the bow ,*  
*Infants his blest arrowes ,*  
*destined here below :*  
*By his right hand ,*  
*in faithfull-Church-prayers of love ,*  
*With gratefull hearts ,*  
*to the Glory of God above :*  
*God of Grace , hope ,*  
*as well as joy in his Gospell ;*  
*At Baptism in Christ ,*  
*of Infants guard chief Angell .*

Handwritten text at the top of the page, mostly illegible due to fading.

Handwritten text line, possibly a date or reference number.

Handwritten text line, possibly a name or title.

Handwritten text line, possibly a date or reference number.

Handwritten text line, possibly a name or title.

Handwritten text line, possibly a name or title.

Handwritten text line, possibly a name or title.

Handwritten text line, possibly a name or title.

Handwritten text line, possibly a name or title.

Handwritten text line, possibly a name or title.

Handwritten text line, possibly a name or title.

Handwritten text line, possibly a name or title.

Handwritten text at the bottom of the page, mostly illegible due to fading.



To the Glory of God in the Highest,  
for more abundant blessings, on the  
High Ho<sup>ble</sup> Generall CROMVELL  
His Excellency, Chancellour of  
Oxford University.

**T**oward quieting about spi-  
ritualls the universallity  
of the Commonwealth  
of England, at Baptis-  
mall Entrance into the  
Kingdom of Christ, without Barre against  
the Young Infantrie, whom in providence,  
Our Almighty Lord God of Hosts admit-  
teth under his Ensigne, in the Militant  
Church, upon Fathers faithfull Engage-  
ment among Auxiliarie Reserves, in Ex-  
pectative seasons of Gracious Agency, to-  
ward planting unto perpetuity, and defence  
of



## The Epistle Dedicatory.

*of Gods City: For preservation of whose freedom of holy Right herein, against Advances of Opposit unpitty. That their yet speechless innocence may (after accuration of Eloquence in variety of languages with Libraries) conserve your Excellent Fame unto Posterity, by their Gratitude allaying best, Successours hearts: in Approache sof their kinaly growth, to walke over the Graves, and talke over the Stories of predeceasing age.*

*With prayers of Christian sincerity for health, and whatsoever is blessed in God's mercifulness,*  
*To Your Honour.*

*Very awfully presenteth this observant Humble Senior, Henry Whistler.*

*The 56. yeare since his first Studies in Trinity Colledg Oxford.*

T H E

L O R D G O D

O F G L O R Y

S H I N E O U T,

A L L P E R F E C T I V E

A I D E S O F G R A C E,

U N T O T H E

H o n o u r a b l e i n C o u n c i l l ,

F O R

P r o p a g a t i n g h i s G O S P E L L .

*By supreme Authority of the Common-  
wealth of England, where Truth  
hath freedom at the doore,*

O F

Equall audience, open in hope for holy Scripturall  
evidence, in triall of Infants Right, to Baptismall  
grace, and co-heritance by Christs ordinance:

(after modest enquirie with conscience, un-  
der spirit of dutie) to this humbly  
supplicating aged Minister of  
Christ, *Henry Whistler.*

THE

OF

THE

OF

OF

OF

OF

OF

OF

OF

OF

OF

OF

OF

OF

OF

OF





# THE CONTENTS OF

## The Chapters contained in the B O O K E.

### C H A P. I.

**C**hrift fulfilled what Priests of Levi figured for Baptizing Infants. Numb. 1. Sanctifying. Numb. 2. Redeeming. Numb. 3. Blessing them.

### C H A P. II.

**C**hrift, a Prophet for teaching Infants Baptized. Numb. 1. The least to be taught of God. Numb. 2. Mens duty to seale infants under covenant, and afterwards to teach them. Numb. 3. Christ to be like Moses, applicable to Infants Baptized.

### C H A P. III.

Numb. 1. Infants bound to convert : blessed in converting  
a ing

*ing whensoever : Numb. 2. Infants, children of the Covenant. 3. Infants Children of the Prophets.*

## CHAP. IV.

*Christ the Son of God in that vision of glory. Numb. 1. directed Moses first, to seale Infants, and teach afterwards. Numb. 2. Gave the law to Moses, with such caution for Infants, and on the same day gave the Holy Ghost to Sanctify such cautions of teaching. Numb. 3. The Covenant with Rahab, and all in her house, a figure for the Church of Gentiles : Numb. 4. So the Gibeonites had blessing for them, and their children by Covenant, through their believing the Prophecies. Numb. 5. The Prophets prayse the Church, as an Eagle charyng her little ones, but dispraise the Ostrich : Job 39.*

## CHAP. V.

*Christ as King for Infant Baptism : Numb. 1. The Dove and Olive-branch. Christ the Royall branch becometh a Tree : the root his Covenant, faith and love : 4. sorts of branches : Numb. 2. First : branches broken off after Baptism or before.*

## CHAP. VI.

*Numb. 1. Second sort of branches grafted in ; Children of Gentiles. Numb. 2. Children of the remnant of the Jewes returne, the third sort of branches regrafted in.*

## CHAP. VII.

*Numb. 1. Children of primitive believing Jewes, the 4<sup>th</sup> sort of branches, undertutors at first, yet heires had right to Baptism.*

*Baptism. Seal of the New Covenant. Numb. 2. The Covenant the same in substance what are substantialls: the infant correlative principall, Num. 3. the young expresse in the new covenant.*

## C H A P. VIII.

*Infants, Angells guardians: Numb. 2. Infants of Patriarks, preserved at waters in figure. Numb. 3. Men Angells: the Prophet called Angell, Angelicall, and Evangelicall ministry for engagement of Baptized Infants in the blessings of the Covenant.*

## C H A P. IX.

*Christ as King proclaimeth his good will to baptized Infants by his Prophets: Num. 1. Esaias chap. 7. In the Child Immanuel, chap. 8. in the children of Esaias for signes [applied Hebr. 2.] that signe Baptism: Esaias 9. Zabulon: Numb. 2. and Nepthali with their childrens children, first captived and first delivered by Christ his Kingdom opened after baptisme (Math. 4.) Esaias chap. 11. where the generation of vipers and sucking infants are conjoynd at the ensigne: baptisme expounded by John Baptist: and Esaias chap. 40. where John found himself called: to prepare the way of the Lord: the Lord therein accepteth infants: so like the flock of Jacob distinct by a mark in water as infants baptized ] Numb. 3. in Joel infants called by the Lord, when he made the promise; therefore infants included in the performance at baptisme. Acts 2. Numb. 4. Ezek. 9. Children preserved, therefore marked in the forehead, as, Revel. 9. That marke proved to be baptisme.*

## CHAP. 10.

**Numb. 1.** *Christ King comming, commanding for sufferance of children to come in parents armes, and blessing them so comming, accepteth the parents act, covenant, promise, vow for Infants, Numb. 2.* *The blessing of Christ sent to all Nations deserveth advisement of nationall wisdom and holiness, and all subordinat helps of parents, sureties, Ministers.*

**Numb. 3.** *All such helps of duties give grace in the word of grace and prayer.*

**Numb. 4.** *Baptismall voves blessed bonds to the childrens good.*

## CHAP. XI.

**Numb. 1.** *The least baptized mystically partake under the spirituall ministry for their deliverance from spirituall Egypt into Christs Kingdom in spirit: infants expressed when the promise was made for the spirit to all flesh, old men, children, sonnes, daughters, men-servants, maids, infants, partaking in the same grace of God, his Spirit on the seed of Jacob, his blessing on the buds, dewes: numb. 2.* *the Spirit and water co-ordained at baptisme by Christ: co-ordination openeth the sence of Sacramentall speeches.*

## CHAP. XII.

*Sprinkling, washing, as in the figure: so in the figured: and in Prophecies for sprinkling Nations. Numb. 2.* *Christs warning against nakedness: it is a snare against abomination.*

## CHAP. XIII.

**Object.** *About the word of faith, Rom. 10. Numb. 1.*  
*Answ.*



*Answ. It is the Parents faith for them and their children : proved by all the 4. Testimonies there alledged out of the old Testament, Isaiah 52. Deut. 30.*

*Numb. 2. God accepteth infants among penitents after example of the Ninevites, to which the word of faith referreth : Rom. 10. by Christ exceeding Jonah.*

*Numb. 3. Infants included in those that call upon God, proved by the Testimonies alledged Rom. 10.*

## CHAP. XIV.

*Object. Numb. 1. About putting on Christ at baptism, Gal. 3. Answered.*

*Numb. 2. Obj. About the answer of a good conscience, accommodat.*

## CHAP. XV.

*Object. Numb. 1. About practice : accommodation; practice supposed upon prooffe of right by the commission in Generall, and in speciall by 12. testimonies in the new, alledged out of the old.*

*Numb. 2. The practice affirmed in generall, no express for restraint in right, or practice : silence no disproofe.*

*Numb. 3. More for prooffe of practice in the Apostles time by observations out of antiquity.*

## CHAP. XVI.

*Numb. 1. Object. About the restraint of commission (Matthew 28.) to the Apostles. Answer, it extendeth to their successors in the Ministry, by lawfull Ordination, proved by ten notes.*

*Numb. 2. How that succession was uninterrupted, and  
Christ*

*Christ his promise performed in event before the reformation, and in speciall our English ordinary Ministry was preserved from the objected Apostacy, or depth of Antichristianity by the blessed providence of God to his glory.*

*Numb. 3. why the new dippers ministry not warrantable, and their forme of Baptism unsufficient to shut out Satan, or bind him up, or to seale Christians from his power: after they have let loose that hellish enemy, by renouncing their former baptissmall vow, to forsake the Devill and his works.*

## CHAP. XVII.

*Numb. 1. Answer to that other objection, about ingrafting drysticks, to whom Christ giveth life, as in figure; a dead man enlivened by the dry bones of Elisha.*

*Numb. 2. Answer, to that about wrong to the elect, by offer of grace to the reprobate, whereas here is ascribed all the glory of efficacy to God in his grace, and the blame of deficiency to men in all: holy ground. n Sinai, Hagar for parents; and infants as a holy people, under covenant-ordinances, Arke, mercy seat, vile, incense significative of grace in prayer for mercy, by the blood of the Lambe their Lord, gracious and mercifull.*

*Numb. 3. Obj. And answered about grace of child-baptisme, how consistent with perseverance, since many baptized are unsaved.*

*Parallell about admitting women to the Holy Communion, upon reason of consequents: unless an express be found in holy writ.*

*A postscript; postulation in equity for infants.*

*A Rescript of what was blotted out from Chap. 1.*  
*Numb. 1. If with leave humbly representing at last, about the blessing of Christ his Melchisedechian Priesthood, as*  
*unitive*

unitive of the Father, and the child, in Covenant at baptism by the Baptist a Levite, in refined ministry sent from Christ, as God, to prepare for Christ, as man, Angell of the covenant: So blessing infant Baptisme, and the Ministers ther of, in the Kingdom of Christ his righteousness, and Salem his holy peace: that all may be Abraham-like in thriving, who will be Abraham-like in believing, and in living by the Spirit, like the Dove undivided, to reconcile the parts in division, Hebr. each man against other, Genes. 15. 10, 11. One Lord, one Baptism, one Spirit, giving Apostles, Pastors, teachers for the work of the ministerie, for perfecting the saints unto a perfect man in Christ. Eph. 4. A mighty work of God, in resemblance of a young Dove: and through weak waters, and the spirit of new birth, at Baptism of a small infant by the word of promise, as an immortall seed of life everlasting, in the new creatures to overthrow the greatest presumption that hath been in a mortall body of sin, to be godded God beyond the ordinances of Christ contrary to the word of Christ revealing the will of Christ, for his ordinances of grace, untill the end at his comming to Judgment with a blessing to the Stewards, whom he findeth administering as he commanded.

---







Infant-Baptism blessed in  
all the Offices of Christ, our  
*Priest, Prophet, and King.*

---

CHAP. I.

*Christ fulfilled what Priests of Levi figured for Baptizing Infants. Number 1. Sanctifying, Number 2. Redeeming, Number 3. Blessing them.*

NUMBER I.

**T**hat all the Tribes of *Israel* might be Sanctified as one Mysticall Man, the younger of every Family in Sanctification of the first-born from their Infancy, the first-born in the Levites that appeared for them, the Levites in their High-Priest, their High-Priest in the Sanctification of them All by dependance in Truth on Christ the Mediator of the new Covenant; In which we are come to the Church of the first-born, whose names are written in Heaven. *Heb. 12.*

Chap. 1.  
Numb. 2.

All the members therefore of the true Church, in that privilege of the first-born, were either Sanctified in their Infancy, or did help toward Sanctification of other Infants, or both, with Holy, blessed, indeavours, as themselves had been Sanctified by the help of others, and all in Christ the first-born of the dead, (*Revel. 1. 5.*) at his Resurrection, for raising us up, Great and Small, (*Revel. 20. 12.*) The vertue of which his Death and Resurrection he conveyeth by his Ordinance of Baptism, Sanctifying and Clenſing his Church with the waſhing of water, by his word, (*Ephes. 5. 26.*) his word of promiſe, in truth of his own will begetting us, *James 1.*

#### NUMBER II.

**T**He first-born were to be Redeemed: All from a Moneth old and upward, by the Levites in their ſtead, appearing before God in the Services of his Sanctuary (figurative of Chriſt our Temple) intereſſing Small and Great in the fruits of his Holynesse for ſanctification by the workes of Holy Miniſters. *Numb. chap. 3. 40, 45, 46.*

Whether they were redeemed by the Vicarage of a Levite, or (for want of ſuch peculiar help) by a ranſome for neighbourly Levites aſſiſtance Ordained of God, It was Ceremonious engagement for partaking in the Redemption of Chriſt, who was made under the Law to Redeem them that were under the Law: But Infants were under the Law, to which they were bound when circumciſed, *Gal. 5.* And from which they were redeemed by the blood of Chriſt, the true Sacrifice and Ranſome, figured by the blood of the young Pigeon or Turtle; Myſticall  
of

of love, to preserve, or happily recover the divided *Chap. 1.*  
 unto unity, laid each peece (in Hebrew, each man) *Numb. 2.*  
 in order one against another (*Gen. 15. 10.*) ready for  
 union of all at last; by the Spirit like a Dove; the  
 Dove not to be divided as others, but by the Sacri-  
 ficers nail, in so slow oblation to mind, how unar-  
 med, God made him unapt for cruelty; receiving  
 a like rancome from every one numbred (*Exod. 30.*)  
 that he might pray for them as every one equally  
 redeemed by the blood of Christ, figured by the  
 blood of the Pigeon, young, for the young Chil-  
 dren interestd in the Sin-offering after Child-  
 birth, whereby the guiltinesse of *Adams* sinne (as the  
 Publique Trustee for man-kind) originally tainteth  
 Children, as their Sin: Sin needing the Saviour; be-  
 hold the Saviour at need.

*Jehovah* (God the Son) entring covenant with  
*Abraham*, that he would by sheding blood at his Cir-  
 cumcision be bound to the greater blood-shed at  
 his death: as the promised seed of *Abraham*, in  
 whom all Nations and Families might be blessed.  
 He that is Circumcised, is a debtor to do the whole  
 Law (*Gal. 5*) but Christ chiefly (*Gal. 4*) made un-  
 der the Law, that wee might receive the Adoption  
 of Sonnes, and because yee (Galathian-exemplary  
 Gentiles) are Sons, God hath sent the Spirit of his  
 Son into your hearts, the same Spirit of Adoption,  
 calling God Father, as Children of his Covenant  
 in Christ through his blood, which as a Sin-offering  
 he shed at his death, as he was bound in that Cove-  
 nant of blood, mutually shed at the Circumcision.  
 His Circumcision binding him as debtor, in that  
 a Surety to redeem them by the Sin-offering of his



Chap. 1.  
Numb. 2.

uttermoſt blood, and their blood-ſhed in Circumciſion (as the Seal and token of Covenant) binding them bodily to depend on that his Redemption as his Circumciſed Covenanters: both ſmall and great, as well of the Gentiles as of the Jewes, *Exod.* 12. 48, 49. And the ſtranger upon condition of Circumciſing his male-Children, he was accepted with them into the Covenant, or elſe not.

As for the outward, ſo for inward Circumciſion of the heart, moſt valued, and chiefly, therefore ordained in the Covenant of God (*Deut. Chap* 29. 10.) *Yee ſtand this day all of you before the Lord your God: your Captains, &c. your little ones, your wives, and thy ſtranger in thy Camp: that thou ſhouldeſt enter into Covenant with the Lord thy God, and into his Oath, that the Lord thy God maketh with thee this day: that he may ſtabliſh thee to day to be a people unto himſelf, and that he may be unto thee a God, as he ſware unto thy Fathers. Neither with thee onely do I make this Covenant and this Oath; but with him that ſtandeth with us here this day before the Lord our God, and with him that is not here with us this day ]*

A Rule of equity for the future alſo, binding Parents, (Jewes, and Gentiles) to engage their young Children under Covenant with God; and in that Joynture with the Little Ones the Lord God addeth his promiſe to circumciſe their hearts, and the hearts of their Seed. *Deut. Chap.* 30. 6.

If any would reſtrain the Goodneſs of God herein onely to the Secret ones of Gods eternall pre-election,

The word of *Moses* may prevail at the end of the twenty ninth of *Deut.* [ *ſecret things* ——— to the Lord

Lord our God: but those things which are revealed, unto Chap. 1.  
us and our Children for ever, and that at the end of Numb. 2.  
the 30<sup>th</sup> Chap. [I call Heaven and Earth to Record  
this day against you—I have set before you life and  
death, blessing and cursing: Therefore choose life, that  
both thou and thy Seed may live.

In awfull hope of Gods assistance under his Divine eternall providence, it is his Servants humble duty to choose the good proposed with promise of a blessing, and to abstain from evill in fear of the curse threatned.

This duty bindeth Parents to choose good for themselves and for their Children, even their seed, to include them at the lowest foundation of blessing under the Covenant of God.

Thou and thy Children shall obey with all thy heart, *Deut.* chap. 30.2. thy heart obeyeth for them, and chooseth good for them, and deriveth the blessing unto them.

Yea stand this day all of you before the Lord your God — *your little ones* — that thou shouldest enter into Covenant with the Lord thy God, and into his Oath which the Lord thy God maketh with thee this day: that he may establish thee to day for a people unto himself, and that he may be unto thee a God. Remember this Record of Heaven and Earth for litle childrens right by Covenant to live by their fathers choyce of life and blessing for them amongst the chosen people in this their standing (outward) with their litle ones as the people of God chosen on purpose for the glory of his faithfulness in truth and mercy: *Ioshua* conducted them every one to the land of promise; a pattern of Christs Kingdome

chap. 1.

Numb. 2.

under his new Covenant of Grace ; appertaining unto them as the trnth in Spirit to circumcise their heart, and the heart of their Seed to love God, by vertue of that promise made, *Deut. 30. 6.* unto them while with their litle ones as Gods people under his Covenant and oath: not onely for that time, but for the future at their returning by repentance, yet still in acknowledged verification of the blessings and cursings as set before them in that their standing before God in covenant with their litle ones, and the stranger and his litle ones also with them : in whose favour the solemn Psalm. *Deut. 32.* hath an expresse clause inviting the Nations to joyn with that people of God in such holy constitution for young & old, under promise of inward Circumcision, as well as outward, solemnly performed again at entrance into the promised land for renewing the Covenant with God. It is often times called cutting a Covenant, in as much as betokened by cutting, at other times, cutting Beasts, but in this the persons were cut in token of Gods right unto them, and their right unto God the Sonne by covenant of mutuall cutting in their flesh as his, and his flesh as theirs, given in his love unto death, for their redemption.

The Fem was concerned as (in desire) one, in Spirit, Circumcising the heart : which Circumcision of the heart is so acceptable, that thereby the Male becometh as Feminine in grace of marriage union with our Saviour; intended in that Circumcision of heart unto his love, *Deut. 30. 6.* promised to the Seed (Male and Female as one at the beginning of life) in the heart of their Seed ; to be perfected in

Gods



Gods good time, by his good Spirit, without which *Chap. 1.*  
 that inward moderation of heart cannot be *Numb. 2.*  
 wrought; on the contrary, their adversaries the *Ca-*  
*naanites* hearts melted, neither was there Spirit in  
 them any more, after the waters of *Jordan* had yeel-  
 ded passage unto the faithfull *Israelites* with their  
 little ones. The wisdom of God the Lord of Hosts  
 hath also recorded there (in the fift Chapter of *Jo-*  
*shuah*) that all the men of war w<sup>ch</sup> came out of *Egypt*  
 were consumed, according as God had sworn, for di-  
 strusting Gods performance of promise about their  
 little ones, except *Joshuah* & *Caleb* well-spirited wit-  
 nesses of Gods truth, in mercy causing their little  
 ones and all born after the departure out of *E-*  
*gypt* to be there circumcised and blessed into pos-  
 session, at that mysticall blest passage through *Jor-*  
*dan* where the *Israelites* and their little ones, and  
 Strangers and their little ones, being conjoyned  
 in Covenant with God, and that Covenant being  
 outwardly sealed by Circumcision, under promise  
 for circumcising the heart, which must be by the  
 Spirit, there to shew the readiness of the Spirit to  
 be given and to yield the glory to the true giver,  
 at that place, as there was opened the land of pro-  
 mise, the heaven opened, and the holy Ghost came  
 down in likeness of a Dove when at that place  
 Christ did chuse to be baptised among others in  
*Jordan*, that all the duties of this mystery might  
 blessedly be conjoined in him and in his grace.

*Abraham* by Circumcision, as *Jacob* by halting, les-  
 ned in body, raised up faith to the better in heart  
 by the Spirit which Christ ordained for a perpetn-  
 all duty by Covenant of the Spirit (holy christi-

Chap. 1. an morality ) though exchanging the sign of out-  
 Numb. 2. ward Circumcision ( in pity to spare the least drop  
 after his own sufficient bloodshedding ) for the wa-  
 ter of Baptism, to mind washing and purifying  
 the heart under the new covenant of the Spirit, for  
 Jewes and Gentiles and their little ones, that they  
 might with one mind and one mouth glorifie God,  
 as the blessed Apostle perswadeth, *Rom. Chap. 15.*  
*6. And for setting this joynt, observe how he there*  
*addeth [ That Jesus Christ was a Minister of the*  
*Circumcision to confirm the promises made unto the Fa-*  
*ther, and that the Gentiles might glorifie God, as it is*  
*written — Rejoyce ye Gentiles with his people —*  
*And again Esaias saith, a root of Jesse shall rise to raign*  
*over the Gentiles ]* All which favoreth his little  
 ones interest, if ye note

First, That Christ confirmed the promises made  
 to the Fathers : which comprehended little ones  
 with them.

Secondly, That the Gentiles were alike com-  
 prehended with their little ones.

Thirdly, That the places of Scripture here al-  
 leged for proof thereof, also teach the little ones ;  
 that ( at the tenth verse of this fifteenth Chapter  
 to the *Romans* ) being the very clause which God  
 prepared in that solemn Psalm *Dent. 32.* for invi-  
 tation of the Nations to joyn with the *Israelites*,  
 as then with their little ones constituted the peo-  
 ple of God by Covenant under his promise, to cir-  
 cumcise their hearts, and that other proof alleged  
 out of *Esaias* for Christ out of the root of *Jesse* to  
 reign over the Gentiles as Ensign for their submis-  
 sion



sion to the Kingdom of God at Baptism, hath ex- Chap. 1.  
press mention of Sucking Children, to be further Numb. 3.  
opened in season about Christ as King.

Fourthly, this is all in vertue of the Circumci-  
sion in heart by the Spirit whereof Christ is Mi-  
nister.

Accordingly behold the spirituall Circumcisi- Num. 3.  
on of the Gentiles hearts at their Baptism, Colof.  
chap. 2. 11, 12. *In Christ yee are circumcised, and  
buried with him in Baptism.* The Holy Ghost  
there teaching, that the baptized are circumcised as  
it were on purpose to countenance the right of Gen-  
tiles (old and young) unto the promised Circumci-  
sion of their hearts as appliable unto them at Bap-  
tism, the old and young having right in the death  
and buriall as the redeemed of Christ, by the price  
of his bloody sacrifice to pacifie God towards  
them. And with his prayers (as incense) appea-  
ring before God in the Heaven of Heavens (true  
high-Priest in the Holie of Holies) presenting the  
memoriall of his blood-shed, and bearing their me-  
moriall, as did Aaron on his shoulders, and on his  
breast-plate, in love to small and great. *Who is he  
that condemneth? It is Christ that dyed, yea rather that  
is risen again: who is at the right hand of God, who al-  
so maketh intercession for us,* Rom. 8. For whom he  
prayed on Earth, John 17. 26. even for all that shall  
beleeve on him in any generation at any time un-  
to the worlds end; praying for such as are unborn,  
the new-born are included also for accomplish-  
ment of what by the same Spirit his father David  
beleeved, Psalm. 115. 12, 13. *The Lord will bless the  
house of Israel, he will bless the House of Aaron, he*  
C will

Chap. 1. will bl<sup>s</sup>s them that fear the Lord both small and  
 Numb. 3. great. He telleth how he bleſſeth the house of *Israel*, in that he bleſſeth the house *Aaron* as appointed to bleſs in his name them that fear the Lord. *Deut.* 21. 5. The Priests, the Sonnes of *Levi*, shall come near, for them hath *Jehovah* thy God chosen to minister unto him, and to bleſs in the Name of the Lord, as then they were ( the small with the great ) when all the Children of *Israel* were in that well-ordered Army, young and old, the Priests, *Aaron* and his sons, were appointed to bleſs them thus, *Numb.* chap. 6. *Jehovah* lift up his face upon thee and give unto thee peace. And they shall put my name upon the Sons of *Israel*, and I will bleſs them.

Here is a threefold Relative unto Christ, First, As *Aaron* and his Sons were all figures of Christ his Priesthood.

Secondly, For that it was his face in which their blessing was to be fulfilled, *2 Cor.* 4. 6. *Ephes.* 1. 3.

Thirdly, Because his fulfilling of that Benediction ( in putting the name of God upon the Children of *Israel* ) was at their Baptism, in the name of the Father, and of the Son, and of the holy Ghost.

CHAP. II.

Chap. 2.

Numb. 1.

*Christ a Prophet for teaching Infants Baptized. Number 1. The least to be taught of God. Numb. 2. Mens duty to Seal Infants under Covenant, and afterwards to teach them. Numb. 3. Christ to be like Moses, applicable to Infants Baptized.*

NUMBER I.

**T**hat expresse tenour of the new Covenant (*Isaiah chap. 54. 13. All thy Children shall be taught of the Lord, applied in the Gospell of John chap. 5. 25.*) *The hour is comming, and now is, when the dead shall hear the voyce of the Sonne of God, and they that heare shall live; which is true both of the dead in body to revive at the last resurrection, and of the dead in Sinne to revive by the first resurrection unto the life of grace; of both which Christ affirmeth there, as appeareth of the last resurrection in the words following; but of the first resurrection in the words preceding, Verily, verily, hee shall not come into condemnation (for the future) but is passed from death to life (for the present) and hath everlasting life begun in him, Grace beginning glory, and Glory finishing grace, every part of everlasting is everlasting: the earnest of the Spirit is an immortall Seed though*

*Chap. 2.*  
*Numb. 1.*

not appearing first in Little ones : yet that Seed hath life begotten by God the Son, that is the All-quickning word, as easily raising the Children by the voices of his servants (*Elias* and *Elisba* figures of him their Lord) as other men were raised by him, as easily giving life of the Spirit as restoring life of the body, whether to young or old; his Almighty power equally can give life in death to make the dead hear, though their audience be not equall in outward operation; the act of creation is the same in vertue of life to the one in the Seed and root, to the other in the fruit, of hearing and beleeving. *Jeremiah* cap. 31. 33, 34. This is the Covenant that I will make in those dayes, they shall all know me from the least unto the greatest. Admire the method of this Doctor almighty, from the least to the greatest, indefinitely from the least, for the manner dispute not with God, Who to pose *Job* chap. 38. asked, *Hast thou entred into the Springs of the Sea? Hast thou walked in the search of the deep?*

Gods mercies unsearchable : his unspeakable gift, 2 *Cor.* 9. 15. bringing joy unspeakable in change from Gods wrath to the Covenant of love in his appointed Seasons of good pleasure. At the presence of Christ in conception, the Babe exulted, that was to be the Baptiser; hope for baptised Infants through his ministry of the Spirit; when their sins are to be forgiven, as in the next words of the New Covenant about the Least : [*I will forgive their Iniquity*] You will say it is a conversion by preaching; read the words again. It is a transcendent way of teaching ascribed unto God and not to Men.



Men [ *They shall teach no more every man his brother* ] Jer. 31. 1 John 2. *Ye need not that any man teach you, but as the same annointing teacheth you.* Chip. 2. Numb. 2.  
 The holy Ghost a fountain of Unction spirituall and heavenly wind entereth as hee will; At Baptisme introducing elder men like New-born babes; the babes then are included; as when Gen. chap. 47. 13. *Joseph* fed his Father and Brethren as a little Child is nourished, the little ones also were nourished : So Christ in comparison of the Elder to a little includeth the Little one in his School of hope : if then without effect, it may be not without affect of his Fatherly mercy, who calleth those things which be not, as though they were, because they shall be. Rom. 4. Where the *Gentiles* are taught after the Example of *Abraham* to beleve in hope, God glorying therein to be trusted as God of hope whose promise wanteth not effect in due season of mercy promised for a thousand age after age, and in his new Covenant expresse to teach the Least either then or at the age of Understanding, when ( after the peoples petition Dent. 18 ) the Lord teacheth them by Man: Numb. 2.  
 The Man Christ as Prophet appointeth speciall regard of Infants, as his, by Covenant under seal, binding them to knowledge, but in their future opportunitie whether *Jewes* or *Gentiles*. Exod. 13. 14. 16. *It shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, &c.* Deut. chap. 6. 7. *These words which I command thee this day shall be in thy heart: and thou shalt teach them diligently unto thy Children, and thou shalt bind them as a sign upon thine hand, and they shall be as*

Chap. 2.  
Numb. 2.

*Frontlets between thine eyes, &c.* Deut. 29. 30. And the wives with the Little ones entering Covenant with the Lord, The Lord saith, Chap. 31. 12. and 19. *Gather the people together, men women and Children, and thy stranger that is within thy Gates, that they may hear, and that they may learn, and fear the Lord your God: Now therefore write yee this song for you, and teach it the Children of Israel:* parts of which song (Deut. chap. 32.) are repeated in the new Covenant, as Rom. 15. 8. 9. and chap. 12. 19. and chap. 15. 10. On purpose for invitation of the Nations to joyn with the *Jewes*, as the Lord then directed for our Learning. Learn we therefore to bring our young Children into Covenant with the Lord, binding them to the duties which they are afterwards to learn, as the young Children brought through the waters of *Jordan* into the Land of promise were sealed with Circision, in token of the Covenant obliging them for the future to learn Gods Commandments plainly written upon twelve Stones taken out of *Jordan* by twelve men chosen out of the Tribes, as the Lord commanded *Ioshua* ch. 4. who thereupon said, *When your children ask their fathers in time to come saying, what mean these Stones? Then yee shall let your Children know: for the Lord God dried up the waters of Jordan untill yee were passed over, as the Lord God did the red Sea ( baptising the young as well as the old in figurative mystery ) That all the people of the earth may know the hand of the Lord that it is mighty, that ye might fear the Lord your God for ever.* What was for ever unto them in figure, shall find a truth in the Church of Christ figured by that Land of promise.

For that Christ was to be a Prophet like *Moses*, *Chap. 2.* so to teach and bless them, in blessing and teaching *Numb. 3.* their Children.

And that they whom the great Prophet (like *Moses*) herein blesteth under such Ordinance of his Prophetique Office in time of his new Covenant are to receive the blessing in his name with the token of his Covenant at Baptism, that for his sake, in his fear, his bride the Mother-Church may shew the bowells of her love to them, Parents their love, Brethren their love, in prayer, care, and needfull help toward them, as known to be his, in that signed with his seal, to the glory of his infinite wisdom and almighty power in helping the weak and simple, as dearly purchased as the greatest, and accepted in his free mercy, which here seemeth to be revealed on purpose by the holy Ghost in application of the blessing of that great Prophet to the baptized, *Acts chap. 2. and chap. 3.* as it were to shew his will for their baptizing, whose teaching he provideth for, Great and Small.

Chap. 3.  
Numb. 1.

---

## CHAP. III.

Numb. 1. *Infants bound to convert, blessed in converting whensoever.*  
Numb. 2. *Infants Children of the Covenant.* Numb. 3. *Infants children of the Prophets.*

## NUMBER I.



OF the Small you doubt, by reason of the last verse, *Chap. 3. God having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquity.*

Εν τῷ ἀποστόλῳ : This Article (τῷ) reacheth as far here as the same Article *Tit. 2. 12. ἐν τῷ ἀγῶνι*, the whole life of man in this world being called *this now*, wherein we ought to turn from worldly desires, to live soberly, justly, and Religiously, whensoever the grace of God so turneth us : (ἐν τῷ) in this turning may be verified Christ his Prophetique blessing ; a Prophet looketh upon every season of time, past, present, or future : *Moses* in the spirit of Prophecie wrote of the beginning, and the great Prophet was in the beginning, yea he was both beginning and end. The sense of this word Prophecie (prospecting the future in best propriety of speech) his truth (as a Prophet in sense of his blessing now) is not onely for now, but also for future opportunities in turning from sin.

Christ



Christ the same yesterday, to day, and for ever; *Chap. 2.*  
 his word of Blessing the same by his Omniscient *Numb. 1.*  
 Wisdom; and Omnipresent Excellency, at all times  
 which either were present, or are, or shall be pre-  
 sent hereafter : his blessing was *ἐν τῷ εὐαγγελίῳ* when  
 Repentance was preached by *John Baptist*, and by  
 Christ, when Christ prayed on the Cross, when he  
 arose and departed at his Ascension, blessing his A-  
 postles Commission, with authority to bless all fu-  
 ture generations to the worlds end in his Name, by  
 baptizing them with the baptism of Repentance  
 to turn from sin, though in event, their turning  
 from sin be afterwards in any year, month, or day of  
 their life, after they have with *Peter* denied Christ,  
 or walked contrary to Christ, in errour, schism, un-  
 charitableness, unrighteousness, uncleanness, I-  
 dolatry, covetousness; from which a time of re-  
 turning by Repentance, is allowed unto such, as  
 have thought, willed, and done contrary to Christ  
 after their baptism. The Covenant of baptism  
 holding out such expectative grace of Repentance,  
 would you for expectation of grace deny the Co-  
 venant of baptism unto such as never have done,  
 willed, or thought contrary to Christ, who can in  
 any moment bless for everlasting, as he most loving-  
 ly provided from everlasting? and dare you forbid  
 blessing in his Name for the future, without his ex-  
 press word? yea, against his word, helping against  
 you by many notables in the very Text, which with  
 good Coherence, are enough for Application of  
 Christs blessing against you, unto the little ones bap-  
 tized in his Name, *Acts 3.*

1. Besides that, to the baptized are applyed the  

D
words

*Chap. 3.* words of *Moses*, when he spake of Parents duty to  
*Numb. 2, 3.* teach their Infants, when they should afterwards be  
 able to learn.

2. The great Prophet was to be like *Moses*, that  
 had such care of Children.

*Numb. 2.* 3. The holy Ghost calleth that Prophet  $\tau\acute{\alpha}\delta\alpha$ ,  
 the child *Jesus*, to mind how the Covenant was  
 sealed unto *Jesus* a child, in regard of Childrens sal-  
 vation.

4. As the Parents are included in the seed by fœ-  
 derative correlation, what is said of the seed, *Gen.*  
*22. 17.* is expounded of the Parents, *Heb. 6. 14.* so  
 what was promised to the Father, *Gen. 12. 3.* is ex-  
 pounded of the seed here, *Acts 3. 25.*

5. *Abraham* is named, whose Covenant included  
 his young son *Isaac*, and *Isaac* is named here, whose  
 Covenant included his son *Jacob*, and *Jacob* is na-  
 med, whose Covenant of blessing included his sons  
 also: these are named as examples for all other Co-  
 venanting Fathers to include their Families, that  
 the blessing might so be communicable through the  
 earth unto all Families, called here  $\pi\alpha\tau\epsilon\rho\iota\alpha\iota$ , from the  
 Father-hood, which hath right of including his In-  
 fants under the Covenant of blessing, to be taught  
 as they should be able to learn.

*Num. 3.* 6. The baptized (here capable of the blessing in  
 that Prophets name) are called *Children of the Pro-*  
*phets*, as their style usually verifieth the blessing of  
 the future time in the words of the present or pre-  
 terit, to assure, what is in Gods Name affirmed by  
 his servants the Prophets, as if it were already per-  
 formed; in which sense Preaching the Word, in ad-  
 ministration of the Sacraments, aptly may be called  
 Prophecyng.

So

So the preaching *Jew*, and the preaching *Gentile*, Chap. 3. Gods two Witnesses said to Prophecie *Rev. ii.* and *Numb. 3. Rev. 12. 16.* are said *Pascere* to feed, implying their Pastoral duties in Administration of the Word with the Sacraments.

2. As the Prophetique word expressing Infants sucking at the breast, as meant in the Promise to be applyed by baptism elsewhere noted, by comparing *Isa* 2. with *Acts* 2.

3. As the Prophets own Infant-sons, sealed among the Disciples, to be signs of what Christ would have done in his brotherly-kindness, elsewhere argued more largely, by comparing *Isaiah* 8. with *Heb.* 2.

4. Children of the Prophets, to learn this (with other things) which they fore-tel about admission of Infants among the blessed.

7. The words here *Acts* 3. 23. are so cited from *Deut.* 18. 18. with conjunction of other words from *Gen.* 17. 14. that include Infants, as well as those of riper age; assuredly, the wisdom of the holy Ghost would teach somewhat by this notable conjunction; what other cause, if not interesting Infants as well as others under the Covenant-blessing (by this great Prophet here) in fear of danger to be cut off for contempt of such his Covenant-blessing? danger under the New Covenant as under the Old, which threatens also Parents, as deserving to be cut off, if they (through contempt) engaged not their Infants under the Covenant of blessing by that great Prophet; danger threatned to the soul, argueth these words; (*Gen.* 17. 14. as repeated *Acts* 3. in time of the new Covenant) to concern the salvation of the

D 2

soul,



*Chap. 3.*  
*Numb. 3.*

soul, for which Almighty God tyeth us to means when they may be procured, though his own Infinite free mercy can help other wayes.

8. They all are to be baptized under the blessing of this Prophet, that were then Children of the Covenant made with the Fathers : But Infants then were Children of the Covenant which God made with the Father, *Gen. 12.* saying, *All the Kindreds of the earth shall be blessed in thy Seed* ; an everlasting Seed to bless them that hold the Covenant in truth, rightly called an everlasting Covenant, even where Infants are included (*Gen. 17. 13.*) in the everlasting vertue of that blessed Seed ; that blessed Seed by blood-shed in his Infancy, bound to shed his uttermost blood at death for young Infants like himself, as well as for elder ; it is called *The blood of the everlasting Covenant*, *Heb. 13.*

Infants thus therefore, as well as other Children of the everlasting Covenant are comprehended in the blessing, by this great Prophet, *Acts 3.* like *Moses* in that care of Children.

## CHAP. IV.

*Christ the Son of God in that Union of  
Glory, Numb. 1. Directed Moses to  
Seal Infants, and teach afterwards.  
Numb. 2. Gave the Law to Moses  
with*



with such caution for Infants, and on <sup>Chap. 4.</sup>  
 the same day, gave the holy Ghost to <sup>Numb. 3.</sup>  
 Sanctifie such cautions of teaching.  
 Numb. 3. The Covenant with Ra-  
 hab and all in her house a Figure for  
 the Church of Gentiles, Numb. 4. So  
 the Gibeonites had blessing for them  
 and their Children by Covenant,  
 through their believing the Prophecies.  
 Numb. 5. The Prophets praise the  
 Church, as an Eagle carrying her litle  
 ones, but dispraise the Ostridge,  
 Job 39.

## NUMBER I.



Ea this great Prophet here was the very  
 same in person who made the Covenant  
 with *Abraham* for Sealing the young  
 Children, and who spake to *Moses* with  
 Commandement for Fathers to teach young Chil-  
 dren when they shall be able to learn. The Prophet  
 (so to bless, *Acts* 3.) was no other person but the  
 person of Christ the Son of God, who so spake to  
*Moses* in love of Children, *Deut.* 5. 29. O that there  
 were such a heart in them, that they would fear me, and  
 keep all my Commandements alwayes; that it might be  
 well.

Chap. 4. well with them, and with their Children for ever, Deut.  
 Numb. 1. 6. Now these are the Commandements which the Lord  
 your God commanded to teach you : Hear O Israel, and  
 thou shalt teach them diligently thy Children, &c.

Christ being God the Son, spake in the glory the  
 vision of Majesty presentative of Christ as he was to  
 be man in future Offices of our Prophet, Priest, and  
 King : The visional presence in the Name of God,  
 but in the similitude of man, speaking face to face  
 with *Moses*, by interpretation, *taken out*, (to wit,  
 out of the water an Infant) designed in great My-  
 sterie to guide the people of Israel and their Infants  
 at their mystical baptism through the Red Sea, the  
 Presence, or Angel of the Presence of the Lord,  
 that in appearance of a flame of fire said unto *Moses*,  
*Behold, the cry of the Children of Israel is come unto me :*  
*Come now therefore, I will send thee, that thou mayest*  
*bring forth the Children of Israel out of Ægypt. Thou*  
*shalt say unto the Children of Israel, I AM hath sent*  
*me unto you : I am that I am*, or [I will be that I will  
 be] glorying for the future, as well as for the pre-  
 sent, in mercy to the Children, as well as to the Pa-  
 rents : As before in *Abraham's* Family to Children  
 new born, yea unborn; to *Jacob* unborn, the son of  
*Isaac*; to *Isaac* when he was new born, and when  
 he was unborn; Yea to that other son of *Abraham*,  
 the first whom God named before he was born,  
 putting some of Gods Name [*EL*] into his Name  
 [*Ismael*] in a mystical blessing under a shadow of a  
 curse, for him in Type, and his Anti-Type the  
 Jewes now.

As his Mother had a double Relation, one blef-  
 sed, another accursed; as *Hagar*, by interpretation a  
 Fugi-

Fugitive, banished from the house of *Abraham*, but *Chap. 4.*  
 blessed in returning thither; in an Allegory figuring *Numb. 1.*  
 the old *Jerusalem*, *Gal. 4.* with her carnal Children,  
 the *Israelites*, that shall be blessed in returning to the  
 Church of Christ, in the Graces, Mercies, and Du-  
 ties of new *Jerusalem*, figured in Allegory by *Sarah*  
 the Free-woman, true Wife of *Abraham*; which re-  
 turn of the carnal *Israelites*, must be by the gate of  
 entrance into the Church of Christ, and that gate  
 appeareth afterwards to be by baptism, as at a  
 Fountain *Hagar* met this Angel of God, which as-  
 sured the Birth of her son, with addition of Gods  
 Name in the end, saying, *Thou shalt have a son, and*  
*thou shalt call his name Ismael, because God hath heard*  
*thy affliction, and she called the Name of God that spake*  
*unto her, [Thou the God that see'st me] therefore they*  
*(Heb. therefore he) called it, [The well of him that li-*  
*veteth and seeth]* Whence *Psal. 35.* the speech of Pro-  
 phetique mystery raiseth the Well of Life with him  
 in the Spirit of *David*, the Spirit of the Son of *David*;  
 in truth whereof, the house of *David* as God, as the  
 Angel of God before them, and the feeble as *David*,  
*Zach. 12. 8.* Who more feeble then Infants? yet  
 strong as *David*, having God for his strength by  
 Covenant. *In that day shall be a Fountain opened to*  
*the house of David, and to the Inhabitants of Jerusalem,*  
*for sin, & for turning from uncleanness,* *Zach. 13. 1.* *Isa.*  
*55. 1, 3.* Every one that thirsteth, come to the waters: The  
 sure mercies of *David*, in everlasting Covenant to  
 the house of *Judah* first, and to the *Gentiles*, and at  
 last to the *Rebellious Israelites* at the Well of Life,  
 mystically returning from their sinful averiness, un-  
 to the mystical *Sarah* under the new Covenant, as  
 perso-



personal Hagar (with Child) was directed to return at that Well by that Angel of God, who (for that mystical joynture of both Covenants in one) might rightly be called the Angel of the Covenant, still the same in Essence to faithful Believers and their Children, by the prayer of Parents faith, in hope for their young Ones to be under Covenant of Gods mercy. Was not *Abraham's* desire and prayer unto God, *that Ismael might live before thee?* And God said, *For Ismael I have heard thee, behold I bless him. And Abraham took Ismael his son, and all the Male Children of his house, and circumcised the flesh of their fore-skin, in the selfsame day, as God had spoken with him.* Gen. 17. What knowest thou to the contrary, but Circumcision was to him a Seal of Gods promised blessing for Righteousness by Faith? As to his father, who for him (in faith) procured a blessing, though not to be the Progenitor of Christ, nor to inherit the figurative Holy Land; yet so, that he might inherit Heaven thereby figured, and to be blessed in Christ according to the Gospel-promises preached unto *Abraham*, and to his Seed; unless in time of tryal they refuse the inward Circumcision of their heart, promised also by God unto such as walk not contrary thereunto for ever.

In *Ægypt* the Lord spared all the first-born of *Israel*, young or old, by claim of the first unto his service, preserving all their other Children. In that famous deliverance (not forsaking any one of them to be left behind in the servitude of *Ægypt*) he Spiritually baptized young and old in the Cloud, and in the Red Sea : in the Cloud, as a token of his presence by Covenant; when the Cloud rested, they rested,



rested, and when the Cloud progressed, they pro-  
gressed; all in the Army, young and old, *Chap. 4.*  
*Numb. 10. Numb. 2.*  
34. *The Cloud of the Lord upon them by day, when they*  
*went out of the Camp, and when the Ark of the Cove-*  
*nant of the Lord set forward, Moses said, Rise up Lord,*  
*and let thine Enemies be scattered; and when it rested,*  
*he said, Return O Lord unto the many thousands of Is-*  
*rael: Which the spirit of David enlarged with a*  
*Commentary, Psal. 68. Let God arise, A Father of*  
*the fatherless: The Heavens dropped at the presence of*  
*God, Thou O God dost send a gracious rain upon thine*  
*Inheritance—Unto God the Lord the issues from*  
*death.*

Doth not this relate unto the Resurrection of *Numb. 2.*  
Christ, and his Ascension, giving Gifts unto men at  
baptism, as Peter interpreted at Descension of the  
Holy Ghost on the same day of *Pentecost*, whereon  
formerly the Law had been given? In remembrance  
whereof, it is here added in *Psal. 68. 17. The Chari-*  
*ots of God are twenty thousands, (even) thousands of*  
*Angels; the Lord (is) among them (as) in Sinai, in the*  
*holy place.*

By this gift of the holy Ghost, upon the same day  
whereon the Law was formerly given, this Lesson  
is held out unto us, That the holy Ghost was given  
on purpose to put the Lawes in our inward parts,  
as he promiseth in the new Covenant, to write in  
our hearts even the same Lawes of Morality, which  
were given on *Sinai* among the Thousand of An-  
gels.

By that Angel of the Lord Christ (his visional  
presence called *Arch-Angel*) as Prince among the  
thousands of Angels, when the Law was given on

Chap. 4.  
Numb. 2.

*Sinai*, in the hand of a Mediator : by such Angelical Ministry, Christ (who shall proclaim his Advent by the voyce of the *Arch-Angel*) did then deliver the Law by the hand (it may seem) of the *Arch-Angel* : Christ as the Son of God the Lord, speaking by that glorious Presence, visionally presenting Christ as man, (that was to be Mediator) and also writing the Law in that visional Presence of glory ; the Law might in that sense (*Gal. 3.*) be ordinate by Angels in the hand of a Mediator, and that Evangelical accomplishment by the Holy Ghost, being Prophetically praised in this 68 *psalm*, in effect to be that glorious Legislative Ordination on *Sinai* ; as on *Sinai* the Lord in that Angel of the presence, giving the Law written, in the hand of a Mediator, did write the fifth Commandement, which appertain- ing to both Tables, for the duties both to God and man ; so that God is honoured in honouring of Parents, which are living Images of God, and Instru- ments of his Father-hood ; by Parents producing us, feeding us, and blessing us ; so should, and ought it to be with honour and thanks acknowledged, that when by the Godly care and Faithfulness of Parents, their Children are offered to be bound in Covenant unto the service of God, to be blessed in his Name, that God doth work in that Religious work of the Parents, and doth accept their Chil- dren to the Covenant-blessing in his holy Name, as it may further appear by that Angel of the Cove- nant in the Wilderness, and in the Land of Pro- mise, they distrusting their own, and their Chil- drens safety, though promised by the Lord ; *As tru- ly as I live* (saith the Lord) *your little Ones which ye said.*

said should be a Prey, them will I bring into the Land, Chap. 4. but your Carcasses shall fall in the Wilderness; All that Numb. 3. were numbred of age for War, except two, Numb.

14. Rev. 11. the mention of two Witnesses again, in the Wilderness again, journeying from *Ægypt* in Spirit, argueth for the like care of Children again, as under the Promise and Covenant of the Lord: And Numb. 22. when *Balaam* for a bribe would have cursed the uttermost parts of *Israel*, the Angel of the Lord (that with a Sword met the Prophet) so terrified him, that he blessed, and could not curse the least of *Israel*: The name of *Balaam* encourageth our Hope again in Gods Promise and Covenant for salvation of the Small as well as great, Rev. 2. 14, 17.

In the holy Land of Promise, the Angel of the Lord with a Sword in his hand, as a Captain of the Lords Host, *Joshua* 5. though sent to cut off the *Canaanites*, yet spared such as through belief of the Prophecies had Covenanted with *Israel*; for the Covenantants sake he spared *Rahab* and all in her house. The 2 *Israelites* had said, *When we come into the Land, thou shalt bind this Line of Scarlet in the Window, by which thou didst let us down,* (mystically referring to the blood of Christ) *thou shalt bring thy father, and thy mother, and thy brethren, and all thy fathers household home unto thee, and whosoever shall be with thee in the house, his blood on our head, if any hand be upon him.* Numb. 3.

These words were general enough to save their Children then, if they had any; yea, that the safety might be extended to such as should be born afterward; *Joshua* (figure of Jesus Christ) chap 6. bid, *Bring out the woman, and all that she hath, as ye sware unto her. And the young men that were Spyes, went in,*



28 *Of the Gentiles, Gibeonites and their Children.*

Chap. 4. and brought out Rahab, and her father, and her mother,  
Numb. 4. and her brethren, and all that she had, and they brought  
out all her kinred; and she dwelleth in Israel unto this  
day, inhabiting the Land of Promise.

A blessed example, which the wisdom of antient  
Fathers esteemed to be figurative of the *Gentiles*  
admission into the Church of Christ Jesus; as she  
Covenanted for Brethren, and Kindred, with her Fa-  
ther and Mother, (which in age are said to become  
twice Children) why should it seem unreasonable  
for such friends to be Sureties in Covenant for  
Children?

Numb. 4. The Lord also spared the *Gibeonites* and their lit-  
tle Ones for Covenant sake, with Oath in the Name  
of the Lord God, whose Prophecie they believed;  
but spared not King *Saul's* Family for breach of that  
Covenant, though in zeal for the people of *Israel*,  
and with countenance for the Lord God his charge,  
for cutting them off; the Lord in judgment remem-  
bring mercy, delighteth to have his servants merci-  
ful, and faithful in Covenant, for honour of his  
great Name in which they swear or vow, specially  
for the good of Children: The Children of the *Gi-  
beonites* were sanctified and blessed at the return  
from *Babylonian* Captivity, to re-possess that holy  
Land, as a pattern of mercy for encouragement of  
Hope, to Sanctifie the Nations and their Children  
into the Church-Covenant of Christ Jesus, even in  
time of Reformation, at our departure from the  
corruptions of new *Babylon*.

Though these practises of *Rahab* and the *Gibeo-  
nites* were corrupted with some fraud and fals-  
hood, their Covenant was not thereby annulled,  
but



but they Covenanting for themselves and their Families, were accepted, and so blessed, though under the general charge to be cut off as Enemies unto Gods people; much more may Gods beloved people hope to be accepted and blessed in Covenanting for their families to serve their Lord God, as Sureties by Promise and Vow in their name at Infant-baptism, under the new Covenant, *Rahab* being commended unto the faithful for example of fruitfulness in works of faith, justifying her before men by interpretation of the Apostle *James*, chap. 2. And the *Gibeonites* finding mercy when the Plague was upon *Israel* for their sake; and that Plague ceasing through Gods mercy, when justice was done against their Adversaries by *David* after his Inquisition, and Gods most holy direction: This appertaineth to the holy mercies of *David* under Covenant, *Isa.* 55. and asserted by the Apostle, *Acts* 13. through the Resurrection of Christ, the power whereof shall raise up great and small, according to the Prophets high exaltation of Gods Heavenly mercies in Covenant toward his Servants and their little Ones, carried as upon Eagles wings, from bondage towards their rest, *Deut.* 32. In progress of which mystery, *Rev.* 12. behold the mystical woman upon Eagles wings in the Wilderness again, assured signification of mercy to young Children again; by the way, not to forget the contrary note against the *Ostrich*, for leaving her Eggs in the dust; forgetting that the foot may crush them, or the wild beast may break them; she is hardened against her young Ones, for that God hath not given her wisdom, *Job* 39. Look ye rather on the Eagles face of the Cherubins, by their

*Chap. 4.* thanksgiving unto the Lamb of God, for Redeem-  
*Numb. 5.* ing them by his blood out of every Tribe, wherefo-  
 ever scattered among the Nations, *Rev. 5. 8, 9.*  
 with grateful joy at such performance of mercy, re-  
 membering how (to betoken interest in this great re-  
 demption) their Infants at a month old, were re-  
 deemed in that their well-ordered Camp of *Israel*,  
 upon the four parts about the Mercy-Seat, on the  
 Ark of the Covenant, visioned Prophetiquely by  
 those four Cherubins; the sound of whose wings  
 (like the Host of *Israel*, *Ezek. 1. 24.*) comprehend-  
 ing the young as Chickens under the wings of  
 Christ, on his mystical Throne, as prince of Pro-  
 phets, for Sanctification of small as well as great, ac-  
 cording to the Prophetique holy Rules, and that at  
 baptism, as undeniably cleared in holy Prophecies,  
 about Christ his next Office of Kingliness.

CHAP.

CHAP. V.

*Christ as King for Infant-baptism.*

Numb. 1. *The Dove and Olive-*

*branch. Christ the Royal Branch be-*

*cometh a Tree. The Root his Cove-*

*nant, and Faith and love. Four sorts*

*of Branches. Numb. 2. First Bran-*

*ches broken off after baptism or before.*

NUMBER I.



Ingly presentation in that Apoca- Num. 1.

lyptical Office, defendeth those  
whom his Priestly washeth in his  
blood at baptism, and Sealeth in  
the forehead, to learn the song of  
the Lamb, and of *Moses*, prescrib-  
ed by God, as already noted a-

bout the Prophetique Office of Christ, for instru-  
ction of Gods Servants small and great, the small  
preceding the great in that expresse from his  
Throne, *Rev. 19. 5.*

All his Offices well agree, touching Infants Ad-  
mission into the Kingdome of Christ, having a  
Crown of gold round about his Ark, where was  
his Throne or Mercy-Seat, *Exodus* Chapter  
25. and a Crown of Gold round about his Altar  
of



Chap. 5.  
Numb. 1.

of Incense, *Exod. 30.* arguing his Kingly Priest-hood in his continual intercession of Prayer unto God for his Servants, and their Children of all Tribes, which furnished his Altar with Incense.

His Prophetique promise of Instruction also was Kingly, by way of Covenant, to write his Lawes in his peoples hearts, that they might know him from the least to the greatest in appointed times of his Grace, as merciful, and faithful, to the least, as to the greatest; to the Children, as to the Parents; his eternal mercy co-existing equally to all Times and Ages, that his glory may reign over all: Thus speaketh the Lord of Hosts by the mouth of his Prophet, *Zach. 6. The man whose name is BRANCH shall bear the glory, and shall sit and Rule upon his Throne, and he shall be a Priest upon his Throne.*

An Olive-branch in token of peace and mercy, brought in the mouth of a Dove unto *Noah*, preserved by waters, as we by baptism. Behold the Holy Ghost in likeness as a Dove at baptism of Christ, that Branch of the house of *David*; but thenceforth becoming an Olive-tree, to which the Holy Ghost by the word of Grace and Peace, bringeth young Plants of *Jewes* and *Gentiles*, that they may be *ἐκφυλάττει* *complantati*, planted together in Christ at baptism, *Rom. 6.*

Four sorts of Branches.

*Some to be broken off,*

*Some to be Grafted in,*

*Some to be re-grafted that were broken off,*

*Some to continue on the Tree.*

All help to clear Infants Right for their complan-



plantation into Christ by baptism, as an entrance *Chap. 5.*  
into his Kingdom under Covenant, with holy *Numb. 1.*  
Scripture warrant.

For understanding whereof, the condition of the Tree and the Root are to be seriously viewed. *Gabriel* having revealed the time when the *Messias* was to be cut off, not for himself, but for our Redemption, *chap. 9.* In the next Chapter, *Daniel* saw in a Vision, the Lord, that *Messias*, in similitude of a man at *Hiddekel* (the place of that River where *Adam* and *Eve* were driven out of Paradise) to foreshew how he would open Paradise again, as he did at his death, *Luke 23. 24.* dying on the dead Tree of the Cross for sin, he recovered the life, in hope of Immortality, lost by eating of the forbidden living Tree; *O Death where is thy sting! Thanks be to God, through Jesus Christ, made sin for us:* So making the Sting which killed him a Root of life to us; hence as that Sting of Death is called *κέρτεν*, *1 Cor. 15: 55.* *1. 15; 25.* So the Lord who maketh us partakers of benefit by that sting of Christs death, is said *ἐν κέρτει* to graft in, *Rom. 11. 23.* and those that are grafted in *ἐν κέρτει ἰησοῦ*, to note, that their grafting into Christ, is to have fellowship in the benefit of his death, that fellowship is one Root.

A second Root, is fellowship in the benefit of Christ his Resurrection; both which are joyned together by the wisdom of the Apostle *Paul* our Pattern, *Phil. 3. I do count all things loss, that I may gain Christ; that I may know him, and the Power of his Resurrection, and the fellowship of his Suffering, being made conformable to his death, if I may apprehend it, for which also I am apprehended of Jesus Christ.* A

Chap. 5.

Numb. 1.

double apprehension, As the Branch taketh hold of the vertue of the Root, and the Root holdeth the Branch in life by Sap, without which the Branch dyeth, and is to be broken off: Answerable to the Sap of Branches, is the grace of Christians faith, in love of Christ, who saith, *I am the Root and Off-spring of David*, Rev. 22. The words of *Dauids* Spirit and Zeal are applyed to Christ in the Gospel, and Christ applyeth to himself as the green Tree, what *David* (who lived not to see the Temple) foresaw of Christ, *I like a green Olive-Tree in the house of God*, Psal. 52. Christ verifying in himself whatsoever was in the Temple the House of God.

When *Zachariah* thought he had seen two Olive-Trees, upon farther view he called them two Olive-Branches, the *Jew*, and the *Gentile*: The *Jew* called Natural, not as in pure naturals, nor as in naturals corrupted with sin; but as exalted above natural corruption, to be in dignity and duty the people of God, the choysest Plant, in the 5<sup>th</sup> of *Isaiah* by Covenant with *Abraham* and his successive Children, in that sense his Natural Branch.

The *Gentile* called Wilde, as neglected in the wilderness of Self-will; without the Covenant of God, though it had alwayes a door open for admission of the strangers that would come in unto them, as Prophecie foreshewed, that the *Gentiles* would be grafted in amongst the *Jewes*, and with them partake of the Root and fatness of the Olive-Tree.

These two Branches the *Revelation* calleth Candlesticks, two Churches, Chap. 11. two Catholique Churches, One of the *Jewes* in all Countreyes of all Tribes,

Tribes, according to the Prophecies of their dispersion, and recovery from thence in Gods most Righteous and most merciful true judgments; for accomplishment whereof, the Canonical Epistles written by (their designed Apostles, *Gal. 2.*) *Peter, James, and Iohn*, are called Catholique Epistles, though pertaining (as profitable for learning) to all Nations: The other Catholique Church of Gentiles, for accomplishment of other Prophecies about their Conversion; yet both for their unity of Spirit, and light in Evangelical Doctrine of Christian faith, appeared as one Candlestick in *Zach. 4.* yea as one Olive-Tree. Though twice before he conceived them to be two Olive-Trees in distinct observations: Yet at his last re-view, when he conceived them as two Branches, the Angel interpreted them to be *two Anointed Ones*; in the Hebrue, *Two Sons of Oyl, standing before the Lord of the whole earth*, The Christian Jew, and the Christian Gentile collective, representing *Jewes and Gentiles*, full Witnesses of Gods truth in his Church, one true Catholique holy Church, uniting them, or admitting as united in Christ to Regeneration (their washing of Regeneration, *Tit. 3.*) by Grace in baptism, Regenerated sons of Oyl, Grace; Grace who hath despised the day of small things?

Let the Despisers (as they would seem Religious) ingenuously consider, how Oyl-Olive, (significative of Grace) sweet Incense, (significative of prayer,) and the blood of Sacrifice, (significative of Christs blood,) were by Divine Ordinance applied to the Ark of Testimony, the token significative of the Lords presence on his Mercy-seat, be-



Chap. 5.  
Numb. 1.

twixt the *Cherubims* wings made of Olive-Tree, (Hebr. *Tree of Olive*) significative of Peace, 1 *Kings* 6. 23, and 32. *Within the two doors of Olive-Tree, with carvings of Cherubims*, (in face Child-like) as the Rabbins have conceived the signification of their names also to be *Cerubh*, by compounding with a Particle of similitude. Our faith believeth the substance of whatsoever Divine Ordinance of that figurative Temple, to be fulfilled in truth by Christ, the Temple, the Door, the Light, the Bread, the Veil, the most Holy, the King of Glory compassed with his *Cherubims* wings of mercy, by Covenant of his good will, for admission of little Children, as a Hen gathereth her Chicken under her wings in token of love; his Fathers love in sending, his own love in coming to dy for the sins of the World; love unto blood-shed for us, when we were his Enemies, *Rom.* 5. Praying for his Enemies, Prayer of love for his Enemies, even for them that shed the blood of his love; and after his Ascension from *Mount Olivet* the place of his Prayer, in love he sends down Gifts for his Enemies, even love the fruits of the holy Spirit, to make the Branches of his Olive-Tree fruitful in diligence to make their Calling and Election sure; first their Calling to be sure.

The first Calling is from God his act of Eternity, the same without change in it self for ever, God hath Elected, Called, Justified, and Glorified, in that act, all that shall be Called, *Rom.* 8. 30. in identification of that Infinite, all-perfect, unchanged act, acting in others acts of change, past, present, or to come, as he purposed from everlasting.

From this Calling of his Divine purpose, are the



the acts of secondary calling by Man, Ministers, Pa-  
rents, and helping Friends : Ministers call by the  
Word and Prayer, the two means calling effectual-  
ly towards Sanctification ordained of God , 1 *Tim.*  
4. Ministers calling by the Word, is either Inde-  
finite by Preaching the pure Word, which declareth  
what manner of men the Elect are to be in their du-  
ties if they will be saved; or definite, applying the  
promises of the Word unto the baptized by name  
in Prayers with them, or for them, if Infants ; that  
these means of the Word and Prayer may be effectual  
for them to the glory of Gods grace; so calling out  
of *Ægypt* Spiritual, as of the Typical. At the Trans-  
figuration of Christ , appeared only *Moses* and *Elias*,  
two notable Witnesses of great mercies , in love to  
little Ones; and their discourse was about Christs  
decease (his *Exodus* in Greek) glorious for conduct,  
most effectual to little Ones departing thence , and  
their *Exodus* entrance into the Kingdom of Christ, as  
before through water into the figurative place of  
rest , 2 *Pet.* 1. 11. So they made sure Election also,  
while they made sure the calling by diligence in ad-  
ding to Faith, Love, either for themselves, or others,  
as Ministers to the Flock, Gods heritage, *Psal.* 127.  
*Children an heritage of the Lord,* (to inherit their Fa-  
thers God) *the fruit of the womb a reward. As Ar-*  
*rows in the hand of the Mighty, so Sons of the youth : O*  
*blessed the man that hath filled his Quiver with them,* as  
helps against Enemies in the Gate, either of judge-  
ment or defence : A Quiver keeps them ready pre-  
pared to be shot, the Father shooteth them as Ar-  
rows at a Mark, by good means , good Counsels to  
the Intelligent at ripe age; good Prayers, good pur-  
poses,

Chap. 5.  
Numb. I.

poses, good vows, to Gods glory, by Gods Ordinances; Gods Ministers, Gods Deputies, Parents, or Parents Deputies, good Sureties may be said to shoot, destinate, or sub-destinate Infants, in subordination to Gods good Will, revealing his Eternal Predestination by good means, to a good end; all in the Bow of Gods Covenant, which Christ hath in his hand, *Rev. 6.* wherein he holdeth the Book for direction, *Rev. 10.* and Ministers, *Rev. 2.* and the Spirits, *Rev. 3.* enabling the Shooters to direct, and others as Arrowes directed in Covenant to proceed by Faith and Love. Those Children as Arrowes here, (in the next *Psal. 128.*) are called Olive-Plants, Paul *planteth*, Apollo *watereth*, in hope God will give the increase. Faith is the ground of hoped things, and the evidence of what is yet unseen; Infants capacity, Grace-hability, Grace-agibility to do the work of Faith, in love of Christ his Covenant.

Election to Faith grafteth not sufficiently, Faith is Temporal in some, Eternal in none; yielding to the light of Glory: Charity rooteth unto Eternity by Prayer, *Eph. 3. 17.* *So rooted in love, that ye may know the love of Christ in you, your calling made sure untill the end, maketh sure your Election, according to the Eternal purpose in Christ Jesus our Lord.*

Affured finally by your own Prayers for perseverance in love, toward which the Prayer of Ministers, Parents, and Sureties, are helpful to make all men see the fellowship of the Myserie, that the manifold Wisdom of God might be known by the Church, (saith the Apostle) intending thereby to praise the visible dispensation of the Gospel.

Unsearchabl-Riches among the *Gentiles*.

Chap. 4.

Numb. 1.

Although the faithfullest in their infirmities oftentimes intermit the duties of love, *Rev. 2.* The Church of *Ephesus* first of the seven Candlesticks; receiving the first praise, and first promise of reward of Conquest, [*I will give to eat of the Tree of Life in Paradise*] yet the pastor thereof heard, *Thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works, or else I will come unto thee quickly, and remove thy Candlestick, except thou repent.* Had not those other exemplary Churches faltered under sin also? *Cum exares, Co-Ecclesiastae, God did conclude all (in the Church) under sin or disobedience, that he might have mercy upon all, Rom. 3. 11.* Mercy to the *Jewes* that are broken off, for they had hold before they were broken off, and possibly might be grafted in again, by the Spirit anointing Christ to heal and bind up the broken, *Luke 4. 10.* that no fragment be lost, *Iohn 6. 12.* his goodness agitating to Repentance, even the impenitent; *Rom. 2.* mercy to the *Gentiles* grafted, in that in their mercy, the *Jewes* might find mercy; whosoever make their calling sure to the end; thereby making sure their Election.

Election from Eternity decreeing to work, but as in event it worketh in mens works, either for a time or to the end; in supposal of which final effect or defect, men seem not here to be considered, *Rom. 11.* but rather in proposall of mercy, to prevent by good perswasion, that they might not be cut off finally with the Reprobate in impenitence or infidelity, but rather be saved among the Saints elect from everlasting free Grace in Gods holy good pleasure, of infinite mercy to everlasting glory. Such absolute  
Ele-



Chap. 5.  
Numb. 1.

Election, appeareth not to be taught in this Apostolique Doctrine of breaking off, or ingrafting, prepared by way of condition, If thou continue in goodness, otherwise thou also shalt be cut off: And if they continue not still in unbelief, they also shall be grafted in. If the fall of the *Jewes* be the riches of the *Gentiles*, how much more their fulness? *In as much as I am the Apostle of the Gentiles, I magnifie my Office, if by any means I may provoke my Kindred the Jewes to emulation, and might save some of them.* This was Evangelical agitation in the Visible Church, progresing in his former sense of the tenth to the Romans, *With the heart man believeth unto Righteousness, and with the mouth confession is made unto Salvation, by the Covenant of that Saviour out of Sion, to turn away ungodliness from Jacob; Isa. 59. 21. My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seeds Seed for ever saith the Lord:* Gratioussly by Divine Providence, reciting part of that his Covenant, *Rom. 11. 26.* to give light to the Visible Church, that she might derive his mercies unto all in her duties.

Yet with awful admiration of his unsearchable judgements in his wayes past finding out, about that Doctrine of his absolute Election, in a right sense of excellent use, his Divine Omnipotence working all in all.

But with needful cautions, to prevent extreme abuses in saddest Agonies of the Church; God help in season, with grace and mercy from his Throne of glory, by the light of his holy Prophecies, for agreement, establishment, and accomplishment, in truth



truth of all duties for the Common-weal of all. *Chap. 5.*

1. Caution needful, that none presuming on *Numb. 1.* Gods Election, neglect due Christian Ordinances, efficacious towards enduements of saving Grace in Saints, elect to the means of labour, as well as the Harvest.

2. Caution, that none despair in the God of Hope and Love, while he giveth life.

3. Caution, for inspired *Theologie*, to transcend the wisdom of *Philosophie*, that had experience enough against condemning any before their end, and against flattering any that must end.

4. Caution, not to wrong Children new born, whom God appointeth to be his Witnesses and Judges, after thousands in the dust and waters sink; that with liberty, like as the Olive-sprig (betokening peace by Grace in Jesus Christ) the Gospel of peace in the mouth of Ministers, (bid to be like Doves, in remembrance of that Dove taken in by *Noah* the Type of Christ) might with Prayer for admittance at baptism, offer young Infants (the fitter for tenderneſs) to be ingrafted in the green Olive-Tree, whereof Christ maketh Application to himself, *Luke 23. 31.* as in figure of Christ, *Jeremiah 11.* did to himself, and to the people in Covenant with God: *The Lord called thy name Green Olive-Tree, fair, of good fruit, yet to be cut off. I like a Lamb brought to the Slaughter---they devised devises, let us destroy the Tree; let us cut him off from the Land of the living.* To cut off, the Prophet *Jeremiah* (in figure of Christ) fore-warning that they should be cut off, for cutting themselves from the Covenant, by cutting off Christ the Lord of Life: So sure that *Jeremiah* was forbid

Chap. 5.

Numb. 1.

How Jeremiah  
prayed, and  
prayed not.

to pray against it, as a Prophet, and yet to teach how they by Prayer might be re-grafted, as a charitable Servant of God then prayed against their cutting off, when God remembred his Covenant, saying, *Obey my voyce, so shall ye be my People; that I may perform the Oath which I have sworn unto your Fathers.* To that answered Jeremiah, [Amen O Lord] *Amen* the name of Christ, *Rev. 3.* the God of Truth, *Jer. 10. 8. Isa. 65.* That he who blesteth himself in the earth, shall blest himself in the Name of God, *Amen.* In whom all the Oaths, and Promises of God are *Yea* and *Amen*, to such as pray in his Name, by vertue of his Intercession as Incense with their Prayers, even such as had been his Enemies: The world he prayed for, (*Ioh. 17. 21, 23.*) yet (*v. 9.*) not for the world; forasmuch as they applied not his Prayer, it was not effectuell for them who would not be Sanctified by his Atonement for them among his Enemies, nor blest themselves in his Name *Amen*, as *Isa.* said, and *Jer.* did here, that the Covenant might be true and firm, which God had sworn; see *Deut. 7. v. 6, 9, 12, 13.*

*Thou art a holy people, the Lord thy God hath chosen thee to be a special people unto himself, the faithful God which keepeth Covenant and mercy with them that love him, and keep his Commandements, to a thousand Generations, and repayeth them that hate him.*

*Wherefore if ye hearken to these judgments, and keep them, and do them; the Lord thy God shall keep unto thee, the Covenant, and the mercy which he sware unto the Fathers, and he will love thee, and blest thee, and multiply thee, he will also blest the Fruit of thy body.*

1. Consider, that Children being thus blessed in this first Covenant, made with the House of Isra-

el and Judah, the new Covenant also made with the same House of Israel and Judah (*Heb. 8.*) for enlargement of Gods mercies and love, includes also Children with their Fathers. *Chap. 5. Numb. 1.*

2. Consider, that this first Covenant of the *Israelites* as a chosen People, was from Gods Election of them to an outward Holy State by Covenant.

3. Consider how there was veiled under the first Covenant somewhat of the substance of that second, in that Oath of God in his mercy, love, and blessing to them and their fruits, as holy to God by Covenant.

Thus it appeareth that here is no warrant for presumptuous searching in that unsearchable Fountain-Election of Gods Eternal, Infinite, free, good pleasure by mortal men, thereupon to shut out others, old or young in particular, or to restrain the means of Grace from them now as of certainty, but in the fear of God, with awful humility, to consider how (by good means) to make sure Gods Election as revealed in his holy Word, and Oath, and Covenant of his free love and mercy to faithful Fathers; and by their Prayerful acceptance thereof, with hopeful and thankful obedience toward ingrafting also their Children, (a Branch in our Translation being a Son of the Tree in *Heb. Psal. 80. 15.*) accordingly now at baptism into the benefit of Christs death, the precious Corner-Stone, for *Jewes* and *Gentiles* to be laid upon him, little as well as great, helping to fill up, as in material, so in Spiritual edification, (praised *1 Pet. 2.*) in truth, answerable to that of the Covenanted holy people,



Chap. 5. (Deut. 7.) if the Pharisees were here to deride them,  
 Numb. 2. as understanding in their Infancy no more then  
 stones, *Iohn's* answer might serve, to the glory of  
 Gods mercifulness, able (as raising *Isaac* in a manner  
 out of a dead hope) so to raise up Children unto *A-*  
 Numb. 2. *braham* out of these Stones, *Isaiah* 54. Sing O barren  
 (*Sarah*) that did not travel with Child, thy seed shall  
 inherit the Gentiles, and make the desolate places to  
 be inhabited: I will have mercy on thee (saith the  
 Lord thy Redeemer) neither shall my Covenant of Peace  
 be removed, saith the Lord that hath mercy on thee. I  
 will lay thy Stones with fair Colours, and I will make  
 thy Windomes of Agats, and all thy Borders of pleasant  
 Stones; and all thy Children shall be taught of the Lord,  
 and great shall be the peace of thy Children: With  
 whom God adorneth his Temple of mercy, as the  
 tender affectioned Mother adorneth her Children  
 with Agats, and other precious Stones, Rev. 21. Holy  
 new *Jerusalem* descending out of Heaven to be the  
 Lambs Bride, his Church pregnant and Militant on  
 the breadth of the earth, having the glory of God  
 (to fill the earth, from the greatest to the least) and  
 her light like unto a stone, most precious, even like  
 Rev. 21. 11, a *Jasper* stone, clear as Christal, (All in Christ the  
 18, 19, 22. Lamb, being the Temple thereof) and the build-  
 ing of the Wall of it was of *Jasper*; the last stone  
 whereon the name of *Benjamin* as youngest was  
 written, according to the order of their birth, *Exod.*  
 28. to shew that the young are dearly beloved of  
 the Lamb of God, and others dear as they comply  
 with the young.

All ye dear Christian Mothers, and all others,  
 whom Christ would have to be his Mothers in dear-  
 ness



ness of love to young Children; all trusty good Nur- Chap. 5.  
 ses, and dearly dear affectionate Sisters, as you a- Numb. 2.  
 dorn Infants with Corral-stone, that grew on a  
 Tree in the water; Also ye grave Fathers and Bre-  
 thren, who find among the Mirables of *Oxford* Li-  
 brary that Coat (which as an honourable Agent of  
 Queen *Elizabeth* had for a presentment in *Muscovia*,  
 and from him I beheld, when represented from his  
 Honour, with Preface of gratitude to blessed-Uni-  
 versity) made of the Wool of the *Muscovite*-Lamb,  
 that from the Navil, as a Plant groweth on the  
 earth by Divine Providence of our Almighty good  
 Creator, in such conjunction of the Plantanimal,  
 —a Tree-Lamb, and a Coral-stone-Tree, to shew  
 how his excellentest goodness delighteth in accord  
 of his handy-works, whereof Christ the Lamb of  
 God is chief under his holy Government.

Pray for the blessing of baptism in effectual  
 Grace, according unto such unoffensive represen-  
 tation of the nursing Child, as a Lamb, a Stone, and  
 a Plant to be complanted at baptism into Christ the  
 Lamb, the Stone, and the Tree of Paradise; having  
 such fruit (a month old) every month for accrescion  
 of *Jew* and *Gentile*, twelve manner of fruits for the  
 twelve Tribes of *Israel*, in accomplishment of their  
 fore-fathers Prayers, Prophecies, Benedictions, to  
 be communicated unto the *Gentiles* entring by the  
 Gates, that have their twelve names after exam-  
 ple of their baptismal ingraftings into their Olive-  
 Tree, with an Ax laid by the first baptizer unto  
 their Root, for cutting (as fuel for Hell-fire) all  
 that bring not their fruit to good, as in Covenant  
 with the only true God; the Apostle *Jude* for his

Chap. 5.  
Numb. 2.

care for the common salvation, lamented to see such, whose fruit withered as fruitless already, then rooted out in his time, and twice dead, through their unbelief cut off from the comfort of both Covenants, (theirs by right, *Rom. 9.*) alleged by the Apostle Ministerially, to try for reviving them, or some of them so far as he could in his Office of Ministry, that made him a debtor to Jew and Gentile for outward dispensation of Gospel-mysteries, Ordinances of Grace, in care for all the Churches of Christ.

The old Covenant of Ceremonies at first being mortal, appointed to dy; *mortua*, dead at the death of Christ, but *mortifera*, deadly through unbelief of the new Covenant, after sufficient proclamation thereof: Such final unbelieving *Jewes* became twice dead from helps by either Covenant; dead in themselves, and dead toward their Children, whom they might have helped by their Prayers of lively faith and love to Christ; and the Children also twice dead, dead in the root of their unbelieving Parents, and dead in themselves, by want of lively faith in the Covenant of Christ, and want of hungering and thirsting in Prayers of love, for his love unto the death by his blood shedd, precious enough to Redeem them with others; all in sin.

They that were baptized by *Iohn*, about the 30. year of Christ, above the 51. year of Christ, (when the Epistle to the *Romans* was written) were of age to be cut off by their own dissent: and others by their Fathers dissuasion, either after baptism, or against baptism in Christs time, who for remedy thereof taught, that the holy Rule *Matth. 10. 38.*

He that loveth Father or Mother more than me, is not Chap. 5.  
worthy of me. Numb. 2.

Worthily therefore cut off from benefit of the Root, as fruitless Sprigs or Branches of withered bows; faithless Parents through unbelief destroying themselves and their Children with after-consents to their evil example, and evil counsel, contrary to the good will of Christ.

*[I would, and ye would not.]*

Contrary causes hindring the work one of another.

*[I would have gathered together, and ye would not.]*

It seemeth as if he had said, I would have admitted into my Church, my Convocation, or Congregation, my Mystical body, you and your Children as my Members in my Church-Assemblies in Covenant with me, for protection under my Mercy-seat, as fulfilling the mercy which called for Infants sucking at the breast to be Members of the holy Assemblies of *Israel*.

That this desired gathering (as under the Hens wings) was at baptism, the Reason of our persuasion may be seen.

*[Christ would:]* A favourable affect, of a reasonable (and as considered by it self possible) effect; the Parents belief in present, and their Childrens with them, to be gathered together amongst Believers, in expectance of their belief afterwards: The *Jewes* would not have this, but rather the defect in both their own and their Childrens unbelief, yea and a contrary effect of hatred against the belief of Christ.

Such effect and defect privatively, but effects in love

*Chap. 5.* love and hatred of belief contrarily opposites, ap-  
*Numb. 2.* pertain to the same subjects capacity. The same  
 Children which Christ would have had to be colle-  
 cted, the *Jewes* would not; their belief which Christ  
 would, and the unbelief and hatred of belief which  
 the *Jewes* would, concerned the same object, the  
 same Gospel concerning the *Jewes* and their Chil-  
 dren; the same by which Christ would have gather-  
 ed their Children into his Congregation, they re-  
 jected from themselves, and from their Chil-  
 dren.

---

## CHAP. VI.

*Numb. 1. Second sort of Branches graft-  
 ed in, Children of Gentiles. Numb. 2.  
 Children of the remnant of the Jewes  
 return, the third sort of Branches re-  
 grafted in.*

## NUMBER I.



He same which the *Jewes* refused, was  
 offered upon occasion in Gods great  
 mercy to us *Gentiles*, by dispensation of  
 the same Gospel of Christ; therefore  
 Christ by his Gospel would gather together our  
 Children, the second sort of Branches succeeding  
 in the place of the first so cut off.

The first sort of Branches (the *Jewes* Children)  
 were



were cut off by their Parents unbeleef.

Chap. 6.

So great force as the Parents dissent had in cutting off, their consent and faith, might, and ought to have had in com-planting their Children with Christ, and in Christ.

Numb. I.

What they neglected, may, and ought to be by the *Gentiles* accepted.

Therefore our consent and faith, may, and ought to conclude our Children under the Gospel-blessing to be believed; beleef taking hold of the promised blessing under the new Covenant of the Gospel.

1. God directing the Wise men of Nations to worship Christ new born, encourageth by that Saviour a Child, to hope for salvation of their Children.

2. *Joel* calling the Nations for the future to be judged in the Valley of *Jehoshaphat*, in reference to what had fore-passed there, 2 *Chron.* 2. 13. when the little ones presented, immediately the Spirit of the Prophet assured of victory, while the Ministers praised God, for his mercy endureth for ever, the Enemies fell to the earth dead bodies, that the Nations might learn not to oppose, but joyn with the Children of *Israel*, and partake in the promise of Spirit on all flesh, including Infants sucking at the breasts, applyed to baptism, *Acts* 2. See our Chapter 9. Number 4.

3. Christ being baptized, openeth the door of his Kingdom by baptism to *Galilee* of the *Gentiles*, *Matth.* 4. 15. fulfilling what *Isaiah* prophecied chap. 9. of them that in *Galilee* of the *Gentiles* sate in darkness: Who more dark than Children? who need-

*Chap. 6.* ing more to be warmed by that comfort of the Saviour there shining out, as born a Child? of which anon more in our Chapter 9. Number 1. See there also for

4. The generation of *Vipers*, & other sort of cruel beasts, meeked with Infants at the Ensign of Christs Kingdom, explained to be baptism, and that to be set an Ensign for Nations, from the four corners of the earth, *Isaiah* 11. 8, 10, 11, 12. applied *Acts* 10. mystically by that Vessel (as it had been a great sheet tyed at the four corners) containing all manner of beasts to be cleansed; Nations of all sorts to be baptized, with pre-caution for Infants and sucking Children; by the precedent word of the Prophet *Isaiah*.

5. The *Gentiles* shall joyn with the *Jewes* to be Children of *Jerusalem* which is from above, *Gal.* 4. born from above at baptism, *Iohn* 3. *Isaiah* 60. The *Gentiles* shall come, — then thou shalt see flow together the Nations by National consent in their Councils, as Rivers shall flow, and so the noyse of the Sea shall be converted unto thee; the Nations that will not serve thee, shall be utterly wasted.

The Sons also of them that afflicted thee shall come bending unto thee, to wit, as the Wise-men in worship of Christ thy Son, thy Saviour and theirs. An eternal Excellency, by whom a little One shall become a thousand; the greater his glory, to hasten so great a work through a little One.

Whether in truth it were intended by way of example, upon demonstration, sufficient for the duty to baptize one little Infant; a thousand should be brought into the like baptism: Or whether (otherwise

wife of introduction) a single one baptized (after Chap. 6. sufficient advertises of Christian duty) were to be Numb. 1. so strengthened in conscience thereof, that he should become Eloquent, or Potent enough in Christ, who hath all Power in Heaven and Earth, to strengthen a whole Nation in love of Christ, to submit under his Ensign of baptism, and that such a Nation as had afflicted Christians before: The Character of true Christianity, to *Bless Enemies*, and overcome evil with good.

Hath any more afflicted the People of God than the Turk? Hath not his *Alcoron* a clause about *Jerusalem* to be a Village until the Nations come in? By the Providence of God it may seem a preparative for an expectation of the Nations coming foretold herein by the Prophet *Isaiah*: It being not unlike, that the Contrivers of the Turkish devotion, had some knowledge of the Scriptures, as waged in the great Armies of *Heraclius* a Christian, after the six hundredth year of Christ, and the story not discovering impatience in the Turk at a late address in writing, to perswade, that the time was come for his conversion unto Christ; in which was alleged a Tradition from the Priests of *Mahomet*, that he being asked on his death-bed how long his Religion and Empire should last, in answer only lift up his ten fingers toward Heaven.

Whether his meaning were to have the Rule continued so long as could by strength of hands, or that it was to be over-ruled by the Angel of the Lord, who lift up both his hands in Oath, for the good of his people *Israel*, 1290 dayes, (years in Prophetique accompt) after the full scattering of *Dani-*



Chap. 6.  
Numb. 1.

els people, Chap. 12. Their most famous scattering, when they had digged up the foundation of their Temple, not leaving a stone upon a stone.

Ecclesiastical Story reporteth, as about the year of our Lord 363. which added unto the fatal Number 1290. pointeth at the year 1653. Many great concurrences have appeared lately for encouragement hereof, both in this Nation and elsewhere, as in the *Jewes* late Assembling to dispute about Christ, and their appointment of another Assembling.

That the conversion must be to baptism, it well accordeth with the Prophetique expression of *Daniel*, chap. 12. As upon the waters to be purified and made white, *Rev. 1.* expoundeth to be by Christ, in his white Robes of Priestly Function, to make atonement, washing us in his blood, and putting on us his white Garment of Praise, in stead of the red Cap put on them by the *Romane* Beast in pride, of Scarlet, pointed at by the finger of Gods Spirit, for the *Jewes* and the *Romans* conspiring in derision, to put a Scarlet Robe on Christ King of the *Jewes*, who triumpheth in his white of mercy, leading Captivity captive, and giving Gifts unto his Enemies, over-ruled by his victorious Grace, willingly to yield their Children captive to *Jerusalem*, whose Children they had held captive, sold as Tribute, specially to *Gracia*, where the Turk now Reigns.

One baptized Child becoming Tributary, may work about the great work, when his baptismal Grace, which is but ableness, or hability, shall receive further efficacy of Gods efficacious Grace,



compared to flashes of Lightning, in Scholaſtique Chap. 6. *Theologie*; by rule of Prophecie, thoſe flashes of Numb. 1. Lightning are out of the fire amidſt the *Cherubims* of the redeemed Ones, under the Throne of the Mercy-ſeat of God by Covenant, *Ezek.* 1. the Throne of <sup>Grace</sup> Grace; whence efficacious, to help in time, is by Prayer, with freedom of acceſs, and confidence of ſucceſs: If Chriſtians did pray enough, efficacious Grace would flow to all baptized, and moſt where is moſt need, under the Turkiſh cruelty for the ſmall to ruine the great unto Chriſts moſt Glory. *Eſaias* named the Child about ſix ſcore years before he was born, that was to deliver *Iſrael* out from the *Babylonian* Captivity: *Daniel*, (one of the Captive) prayed God not to defer, for the Temple, and for the City *Jeruſalem*, and for his People; and God deferred not, but granted his deſire, and the People had liberty to return authorized. And God ſaid, *I will remove the iniquity of the land in one day*, Zach. 3.9. In gracious answer unto the Prophet *Eſayas*, chap. 66. 8. *Shall the earth be made to bring forth in one day a Nation at once?* The Lord undertook it, and that he would haſten it in his time, chap. 60. 22. His heart in love abideth not hinderances, but overthroweth them all, whether Wiſe, Rich, or Mighty: Not to glory but in him, a God of loving-kindneſs to the Small alſo. *Shall I bring to the birth and not bring forth?* ſaith the Lord, *Iſaiab* 66. upon complaint of Children brought to the birth, but not brought forth. The wrath of the Lord broke forth, and ſlew in one night thouſands in the *Aſſyrian* Army, an hundred fourſcore and five thouſands in the morning, all dead corpeſes,

Chap. 6.  
Numb. 1.

and *Sennacherib* himself was slain by his own Sons ; many more having perished in Turkish Armies, the Turk may happily relent toward Christians Children, and for safeguard of their own lives, desire to have their Children seasoned with duties, at baptism by the grace of Christ.

Interpreters agree not about the sense of that complaint about Children not brought forth.

But the Messenger was *Eliakim*, by interpretation [*The resurrection of God, or God ariseth*] answerable whereunto, the *Apocalyptical* Angel of Christ his presence, One like unto the Son of Man saith, *I was dead, and am alive for evermore : And have the Keyes of life and death*, Rev. 1. and chap. 3. *I shut, and no man openeth, I open, and no man shuteth* : So taking unto himself these words that were spoken of *Eliakim* Isa. 22. 22. and by consequence hath right also to the words there following about *Eliakim* his glory, to have hanged on him all Vessels of small quantity, from the Vessels of Cups, even to all the Vessels of Flaggons, or Vials, v. 24. to be purged and washed for the uses of the Lord, (baptizing in his Name) for that purpose (without over curious presumption) our humbleness of sincerity stayeth at the outside of the complaint by way of comparison, whereas in extremities of Pestilence, Famine, War, or any great calamity, Faint women unable to bring forth their Children, fall to sad complainings ; So when after seeking from place to place, from Minister to Minister, if there be not procured liberty for their Childrens Admission to baptism, (wherein they hope for partaking of the Covenant of New-birth, by the Water and Spirit of Christ, in their e-

stimulation more precious than the first birth to life:) Chap. 6.  
In pittie blame not their lamentations, but in awe Numb. 1.  
of Gods more dreadful judgements, uprightly seek  
to know his good will herein.

In truth of humble docibility praying to learn  
how God ordaineth to be well pleased in Christ his  
Son towards us great and small.

1. His Divine Providence revealed that his good  
pleasure, first after his baptism by *John*, who bap-  
tized others; as it were Gods purpose to raise up  
their hope of partaking in that good pleasure of  
God for his Sons sake, as an establishment, or accom-  
plishment of their baptism through his Prayer, *Luk.*  
*3. 21. When all the people were baptized, &c. & he came to him*  
[therein Jesus also being baptized, and praying] a  
voyce came from Heaven saying, *Thou art my beloved*  
*Son, in thee I am well pleased.* In Christ to others by  
the gift of God, *Matth. 11. 25.* all the good pleasure  
of God, fulfilled by God in others, *2 Thes. 1. 11.*

2. This good pleasure of God was revealed with  
the Holy Ghost, both upon Christs being baptized,  
and praying, *Luke 3. 21.* as a blessing upon his  
Prayer, and upon his baptism in baptizing all the  
people, Christ was also baptized, and prayed;  
thereupon Heaven opened, and the Holy Ghost  
descended with a voice from Heaven, revealing  
the good pleasure of God toward the baptized.

3. Jesus thus prepared by baptism and Prayer,  
with the Holy Ghost, overcame the Devil for us,  
and taught us to overcome for our selves, and for  
ours in him, by baptism and Prayer with the Holy  
Ghost.

4. Christ herein averreth himself to be the true  
Christ,



Chap. 6.  
Numb. 1.

Christ, foretold and figured by the Prophets ; foretold by the Prophet *Esaías*, chap. 61. *This day is the Scripture fulfilled*, Luke 4.

5. There he proclaimed the acceptable year of the Lord , as prefigured by the year of *Jubilee*, wherein deliverance, redemption, and liberty was to Parents, and to their Children, *Levit. 25. 40, 41.* The poor as an hired, as a Sojourner shall serve with thee, unto the year of *Jubilee*, when he shall depart from thee, both he, and his Children with him, and shall return unto his Family, unto the possession of his Fathers shall he return, for they are my servants. God the great Lord will have it so. The great and small shall be accounted his, that he may be glorified for his mercy, in delivering them from grievances, and settling them in possession of inheritance in the Land of Promise, a Pattern or Figure of his Kingdome, which he then began to preach after baptizing, *Mark 1. 15.* saying, *The time is fulfilled, and the Kingdome of God is at hand* : Into which his Kingdome, the gate is opened at baptism, *Iohn 3. 5.* *Jesus answered, Except a man be born of water and of the Spirit, he cannot enter into the Kingdome of God.* But of Infants he saith, *Mark 10.* *Suffer little Children to come unto me, and forbid them not, for of such is the Kingdome of God.*

O heavenly blessed *Jubilee* for small and great, unto the glory of his Spirit, the Fountain of Life in baptism, by his holy new Covenant.

6. The holiness of which good Spirit, Christ here compareth unto Oyl, by his interpretation of the Prophecie for himself and for others, *Luke 4.* *The spirit of the Lord is upon me, because he hath anointed*



me to preach the Gospell to the Poor, the acceptable year Chap. 6. of the Lord, as foretold by *Esaïas* 61. to give Oyl of joy *Numb.* 1. for mourning. That they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified.

O Glory for Plants aswell as for Trees, Oyl of Joy for Young and Old, the Child and his Mother! How seasonably did Christ mind that Widdow and Child so preserved with Oyl as a figure, fulfilled by him in his Oyl of the Spirit at this beginning of his Kingdom in Baptism.

7. As *Elias* was a figure of Christ, Oyl a figure of the Spirit; and that supernaturall preservation of life by Oyl, a figure of preserving the Spirituall life in Christ his Kingdom; so beginning at Baptism, the fundamentall occasion upon which our Saviour appeared to build his whole discourse, for Application of these Prophetique words and figures to himself, and those holding with him: in Conformity thereunto might that restitution of the Childs life figure the Resurrection of Christ assured in his new Covenant to the baptised: A precious thred of eternity through the Needles eye of a little One in the Armes of his Mother and of *Elias*.

8. A blessed mercy rewarding for her Motherly prayer in faith & repentance; Her sin came to mind for which death was due: But art thou come for that? onely that? when I thought that I and my son must dye for want, *Elias* saying fear, not her heart conceived a seed of faith for longer help: A little seed of weak faith which faileth not while any jot of the word is unfulfilled, or while the minister is present

Chap. 6.  
Numb. I.

sent, and forsaketh not, nor is forsaken, but asked whether any further hope of retaining him with a blessing may hinder separation at the brink of extremity; what? any thing more? words it may be of temptation to despair (*what have I to do with thee*) yet not of desperation, as remembring from whom he was sent: O thou Man of God in whose name thou camest saying, *Fear not, for thus saith the Lord God of Israel, the Barrell of meal shall not wast, neither shall the Cruse of Oyl fail, untill the day that the Lord giveth rain, and the Barrell of Meal wasted not, neither did the Cruse of Oyl fail, according the word of the Lord wch he spake by Elias*: Had she not faith to beleieve this and upon this to beleieve further? Ought her Faith to dye with her son? or rather ought she to beleieve in that God who preserved life so mightily, so mercifully, that he could and would restore life upon prayer of a penitent and faithfull heart seeking in the name of God to consult about the Uttermost of his Message sent in his Word? Answer O Man of God; Answer for thy Message wherein thou art sent from God; Answer for the Glory of God, the God of *Israel*—— *Elias* had not then an expresse warrant, but stirred up the spirit in him to the uttermost that he could: In reason as a Man arguing by consequence to the full performance of his warrant, in effect his warrant was at *Sarepta* to a Widdow not named, but by consequence hee concluded her that he met to be the Widdow intended for his sustenance; upon her readiness to fetch a little water in a Vessell, by consequence hee required her to bring for him *a Mersell of Bread in her hand*: Upon her Oath of scarcity that there was but one dressing

dressing for her and her son to eat and so to dye,  
 by consequence of Gods promise that *Elias* should  
 be sustained by her untill the end of three yeares  
 and a half, *Elias* would first have a little Cake,  
 and then he bid her *make for her self and her son*;  
 in hope of supply, which promised without an  
 expresse, in as much as God commanded her to sus-  
 tain *Elias*, *Elias* was bold to promise by conse-  
 quence that God would sustain her and her son by  
 continuance of the Meal and Oyl, and it continued  
 according to the word of the Lord which he spake  
 by *Elijah* (the Hebrew saith by the *hand* of *Elizab*,  
 the hand lift up in Prayer) it was blessed as the  
 word of the Lord which the faithfull and praiserfull  
 spirit of *Elizab* spake by consequence of reason  
 deducing such hope out of Gods word though not  
 expresse, The Lord made good the word of his ser-  
 vant the Prophet, and so the widdow and he and  
 her house did eat thereof many dayes. She affor-  
 ded one meal to him, his ministry procured man-  
 ny meales to her and hers, and fed her with spiritual  
 sweetning of hope for continuance of blessing to  
 them and him, hoping so by consequence of Gods  
 word in that the Lord said *I have commanded her*  
*to sustain thee*, the Lord of all using mercifully to  
 bless them with sufficiency whosoever obey him  
 commanding for good to the obedient; By conse-  
 quence whereof *Elias* bid her *not fear* what she had  
 feared, untimely death of her and her son together,  
 Which the good affection of the Mother would  
 have to survive after her decease for a living me-  
 moriall of her Name and Kindred to posterity,  
 but if he dye before her, her soul more dreadeth



Chap. 6.

Numb. 1.

it than dying with her, which I bid her not fear: what will be said there among the Gentiles, where I bid her not fear, and that in thy Name O God of hope the Lord God of *Israel*? How shall thy name be Sanctified by thy Servant a fugitive from *Israel*, If I must be fugitive hence also from amongst the Gentiles? asking what to do with me there: Hast thou no blessings nor mercies for them by thy Servant? and he cried unto the Lord and said, *O Lord my God, Hast thou brought evill upon this Widdow with whom I sojourn by slaying her Son?* Is it for evill? And not at extreme opportunity rather for greater good in thy rich Mercy? Mercy thou treasurest up for them that dwell in thy blessed enjoyment for everlasting; But would not that be more loved and thy name magnified if here were an outward token of thy gracious dealing with thy Servant sent hither as on purpose that thy Glory may shine among the Nations? in hope of which desireable among the Nations, and consequence of such hope *Elias* cryed unto the Lord and said; *O Lord my God, I pray thee let this Childs Soul come unto him again;* And the Lord heard the voice of *Elias*, and the Soul of the Child came into him again, and he revived. This Christ called to mind in that his Catechisticall Lecture after Baptism, *Luke 4.* When he said the word Prophetiquely foretold was that day performed, by consequence whereof the Church of the Gentiles hopeth good intended thereby to her young Children in Christ his fullfilling his prayer at Baptism, being more powerful & his heart more pittifull in joyning his effectuall prayer with the prayers



of tender-hearted mothers, & the prayers of Mini- Chap. 6.  
sters in tenderneſs of Spirit as Mothers to beget Numb. 1.  
a new life of the Spirit, as *John* Baptiſt in the ſpirit of  
*Elias*, *Elias* procuring Oyl for preſervation of the  
Childs life, & reſtitution of life after death, By con-  
ſequence hope much more in Chriſt the Lord both  
of *Elias* and *John*; and the Lord of Life and Death;  
Chriſt his promiſe being expreſs for grant of the  
Spirit unto Children upon the prayers of Parents  
whoſe Spirit is the more rooted in themſelves ther-  
by, like as this Widdow of *Sarepta* procured the  
continuell Supply of Oyl to Her ſelf and her ſon  
by continuall dependance on the word of God ſent  
by *Elias*, though not expreſs; but in this by con-  
ſequence of good reaſon in prayer Our Mother  
Church Miniſtery promiſeth in Chriſts name the  
Spirit like Oyl to the Childten of faithfull Parents  
at Baptiſm: Which ſome divert, abhor, and blaſ-  
pheme, and in that blaſphemy forſake the Mother-  
Church of *England* and her baptiſm, and her Mi-  
niſtery for ſo baptiſing Infants.

Thus while they reſuſe to beleeeve the Sanctifi-  
cation of the Spirit at Infant-Baptiſm, their faith  
faileth about their own Baptiſm, that Oil ceaſeth  
to them and their Children by their own confeſſion,  
and ſo they run into the Wilderneſs after new de-  
viſes: God in mercy call back, or hold us and others  
back from following them, and make us faithfull  
and thankfull for the Graces of our Baptiſm, and  
dutifull in performing the vowes and promiſes  
thereof in forſaking the Devil & all his workes, that  
the Devil may have no more power over us or ours,  
in ſinfull waies of the world or fleſh; that we

Chap. 6.  
Numb. 1.

may beleieve the Articles of our Christian faith, doing the will of God in his Commandements as his Children: a Gospel way of Love.

Christ in this (4 of *Luke*) after Baptism mindeth of two more Prophetique Instances, both from the figurative service of *Elisha* by his double portion of *Elias* his Spirit, designed chief in succession of his Ministry; the first implied, the second expressed: that implied was of the like success in restitution of life by that succeeding Minister at the like importunate intreaty for a Child; and if you will rather minde the other widdow complaining that she and her sonnes were to be sold to pay the debts of her husband (a Sonne of the Prophets) by mutual interest of Parents and Children as One; by consequence whereof as Children were liable to suffer towards discharge, of their Parents debts, Parents ought to have prevented the Childrens sufferings by discharge of those debts, those debts being discharged by the Oyl figurative of Grace; By consequence the Parents ought to have provided, & one failing, the other ought & did by prayer with *Elisha* provide for the Childrens redemption, in event by Oil then, by Grace now in Christ redeeming Children from the debts of their parents faults: and borrowing vessels from their Neighbours houses, that they also might bee filled as with oyl of *Elisha*, with grace of Christ.

That other expressed was of *Naaman* (helped by direction of a good wish from his wife her captive little maid) a noble instance of hopely probability by divine Providence as it were on purpose apted for the great *Syrian*, *Affsyrian*, *Scythian*, or *Barbarian*,  
all

all one in Christ, not to disdain helpers bond or free, since God the Holy Ghost hath sanctified the duties of Servants to their Masters *1 Tim. 6. 1.* and the faithfull wives *1 Pet. 3. 16.* to win their Husbands unto the honour of his Holy Name, and powerfull doctrine by Ministeriall intercession of *Elisha* for that Leper whose flesh became like the flesh of a young child by washing in *Jordan*, where Christ was to be baptized, for accomplishment of his Mysticall washing away sinnes both of old and young, as the children of *Israel* young and old passed through *Jordan* into the land of promise in figure of Christs Kingdome.

The figurative passage of Mercy for Children at *Jordan*, where the spirit of *Elias* & *Elisha* both in passing were discerned by the children of the Prophets. *2 Kings 2.* A lesson of the Spirit of Prophecie looking toward the Spirit *Elias*-like in *John* Baptizing at *Jordan*, under Christ his Almighty Spirit for Sanctification of Baptism, Originally there, where the waters were so divided for passage of safety to the glory of the Spirit [ *And Jesus being full of the Holy Ghost returned from Jordan* ] This solemne Repetition was not in vain at the beginning of the 4th. Chapter of *Luke's* Gospel, where Christ premiseth the mention of these Prophets *Elias* and *Elisha* sent to the *Gentiles*, against the malignant *Jewes* ready there to have cast him down headlong from the brow of the hill whereon there City was built: perverting to evill in envy toward the *Gentiles* what Christ intended for mercy both to *Gentiles* and *Jewes* in favour of our purpose. Thus the Spirit of *Elias* rested in *Elisha*, and *John* Baptist



Chap. 6.  
Numb. 1.

Baptist came in the spirit of *Elias* a Fore-runner of Christ the Lord of the same spirit baptized at *Jordan* being Author of Baptism and ordainer of Sanctification through the same Baptismal Spirit of Unity to his Glory.

The Spirit of *Elias* and *Elisba* was efficacious by prayer for mercy to young Children of the *Gentiles*.

The Spirit of *John Baptist* was the Spirit of *Elias* and *Elisba*.

Therefore the Spirit of *John Baptist* was a Spirit efficacious in prayer for mercy to young Children of the *Gentiles*.

The Strength of this increaseth by Christ his praise of *John Baptist* as more than a Prophet: And therefore his spirit by nearness unto Christ, likely to be more efficacious in prayers for mercy both in Power and Act of efficaciousness as at fulfilling, *This day is this Scripture fulfilled in your eares, Luke 4. 21.* about the Spirit anointing, and delivering, and accepting, as the acceptable year of the Lord, accepting in mercy Young and Old; And this acceptableness in Spirit like sweet healing Oyl being mentioned by the providence of Christ (anointed with the Holy Ghost) upon his baptizing the great *Messias* anointed above his Fellows. *Pf. 45.* In his societie to be anointed under him, as his by Covenant of Grace: That Grace as precious anointing oyl may blessedly flow from his Headship down on them as members of his body, so baptised in his Spirit of Christianity. Thus by reasonable and mighty consequence of applying to the baptismal spirit Efficaciousness like that of *Elias* and *Elisba* by prayer effectually for  
mercy



mercy to young Children of the *Gentiles*, mercy *Chap. 6.*  
to be so baptized into the Spirit of Christ, alike the *Numb. 2.*  
Saviour of *Gentiles* as of *Jewes*.

And behold a like Argument of Gracious Effi- *Numb. 2.*  
cacy for the *Jewes* and their young Children in  
that the blessed Apostle *James* in his Epistle gene-  
ral to the twelve Tribes scattered abroad, chap. 1.  
Warranting them to speed when they *ask in faith*  
of God the *Father of lights*, who giveth *liberally*  
to his Children, *of his own will begat he us with*  
*the word of Truth*, that we should be a kinde of  
*first fruits of his Creatures*, according to the Pro-  
phetique word, *Jeremi. 2. 3. Israel holiness to the Lord,*  
*the first Fruites of his increase*: Applied to all the  
Families in *Israel*, v. 4. & 9. *Wherefore I will yet*  
*plead with you saith the Lord, and with your Childrens*  
*Children will I plead*: All engaged in that holiness  
according to Gods Ordinance of the figurative  
Fruits, sanctified and sanctifying others. *Rom. chap.*  
*11. If the first Fruits be holy, the lump is also holy.*  
Yea and in offering the fruits, the *Israelites* per-  
sons were offered also to be first Fruits as first  
Possessors of that holy Land, in duties to be holy  
to the praise of God in Profession and in Prayer.  
*Deut. 26. In profession: Thou shalt take the first of*  
*all the Fruit of the Land, and say unto the Priest,*  
*I profess this day unto the Lord thy God, that I am*  
*come into the Countrey which the Lord sware unto our*  
*Fathers to give us,* (mark how they were included  
at first as Children, and in conscience then of the  
like Duty to include Children) *I have brought the*  
*first fruits of the Land,* v. 9. & v. 13. *I have brought*  
*the hallowed things & given to the Fatherless and wid-*

Chap. 6.  
Numb. 2.

*dows. I have done according to al that thou hast commanded — And then in prayer unto the Lord God, Look down from thy holy Habitation, from Heaven, and bless thy people Israel — Thou hast professed or avouched the Lord this day to be thy God: And the Lord hath avouched thee this day to be his peculiar People: They and their Little Children in Covenant with God, chap. 29. partakers in the blessing, chap. 2.v.4. Blessed shalbe the Fruit of thy Body.* As the Fatherless and Widdowes partaked in the Profession and Prayer at oblation of the first Fruits, in reference whereunto the blessed Apostle James praiseth it as the pure Religion to visit the Fatherless and Widdowes: The word ὁρᾶν entendeth to the least Pupils that see not how to help themselves, as in τῷ ὅρῳ dark of ignorance, for help whereof the visit here in the Greek is ἐμὴν ἐκτὸς δου from which the Pastor or Elder is called ἐμὸν οὐμς, implying the Pastorall Act of Ministry for Orphans help: A religious act toward them for their Sanctification amongst the blessed fruits of *Israel*. And that oblation of Fruits being an Act commanded for the time after their possession of the holy Land as a figure, must have answerable truth under Christ his Kingdom of Grace for their young Children.

That interest of *Israels* young Children at their return ( the third sort of Branches ) hath further growth by this Thundring Apostle James, blessedly showered out in that rain of *Elias*, who shewed himself before a ready Friend in effectuall prayer for that Widdowes little Child among the Nations: And his own Country men beleiving that (as he said) there should be no rain but at his word for  
three

three yeares and an half, long enough to bring them into extreimity like that of another dearth. *Ier. Chap. 6..*  
 14 Their Nobles sent their little Ones to seek, but *Numb. 2*  
 finding no water they returned with their vessels empty; Their little ones in what sense soever needed help, no marvell if they sent into every Nation to seek *elias* his help who by Gods command was found offaithfull *Obadiab*; And the heavens gave a little sign of rain first like a man's hand, and then great abundance of rain, and the Earth brought forth fruit, from little beginnings abundance of fruit. Almighty God hath a great delight in cherishing the Little by degrees to encourage the Progress of Zeal in prayers with fervency to procure efficacy through the Spirit of prayer in Elders of the Church scattered abroad to mind Little Ones as *Elias* did: Although his prayer be not expressed in the Storie, but by consequence, enough for St. *James* to say that *Elias* prayed again, and the Heavens gave rain. If you will not allow alike consequence of effectuall praier for Orphans and other young Children to be sanctified among the first fruits as the first born formerly towards sanctifying others, 1. *Kings* 19. 3. Behold *Elias* in Zeal of the Covenant fugitive again for life: Hee came to *Beersheba* blessed to *Abraham*, Gen. 21. blessed again to *Isaac*, Gen. 26. 23. 33. By interpretation the well of oath, for him and his Posterity, degenerated since into the condition of Hagarrenes. *Galath.* 4. And so needing again the Angels invitation to *Beersheba* the well of oath which gave denomination to that Country; where behold the Lord assisting *Iacob* and his children with



Chap. 6.  
Numb. 2.

their little ones, *Gen.* 46. 3. 5. The angell of the Lord ſaluting *Elias* again, & ſending him to oridan *Eliſha* to be ſucceſſor in his Spirit of Miniſtery for the remnant of *Iſrael* beloved for the Fathers ſake, for *Iſaac* who made an Oath of Covenant for his poſterity there at the holy well of Oath, *Beerſheba* fitly patterning the Fathers of the Remnant of *Iſraelites* at their hoped return under Covenant for their Children at the waters of Baptiſm, as *Iſaiab* foreſhewed chap. 52. verſ. 4, 7, 8, 15. The ſon of God in that appearance of his glory fitted the premies for application to the baptiſmal-bleſſing-Mystery, for as much as *Elias* in Spirit was fore-runner of *John Baptiſt* who baptized Chriſt, and Chriſt after his baptiſm alleged the practice of *Elias*, and the angell of Chriſts Kingly preſence aſſiſted *Elias*, who came for life to that well of oath, and thence in Zeal of the covenant unto death after ſacred ordination of his ſucceſſor in the Miniſtery for reducing the remnant of *Iſraelites* under Covenant: And both *Elias* and his ſucceſſor *Eliſha* praying effectually to the Lord of Glory for Young Children: And the Evangelist *Iohn* cap. 12. Affirming it to be Chriſts Glory, which *Eſaias* ſaw, chap. 6. & 7. *Eſaias* being bid by the Lord to take with him his ſon, whoſe name by interpretation is [*The Remnant ſhall return*] when he was to give the Prophetique ſign of Chriſt. Thus the promiſe of the Remants returning unto Chriſt was ſent by the name of *Eſaiab* his ſon, the nomination uſing to be at the time of ſealing the Covenant unto them in Childhood; how this appertaineth unto their baptiſm, it more will appear anon.



The Remnant of *Israel* were not to leave the *Chap. 6.*  
 Children out of the new Covenant at their return *Numb. 2.*  
 which Prophetically was brought unto their Children,  
 as Disciples by this lesson in their very names,  
 and for allaying the tedious nights, and carefull  
 daies of Nursery, consider the reward everlasting,  
 for what is done or suffered about Gods Children  
 the sons and daughters of *Jerusalem*, after return  
 unto the love of Christ her dear Husband. And *I-*  
*saiah 66.* *Rejoyce with Jerusalem, that yee may suck*  
*and be satisfied with the breasts of her consolations,*  
*for thus saith the Lord, Behold I will extend peace*  
*to her like a River, and the Glory of the Gentiles like*  
*a flowing Stream, and then shall yee suck; yee shall be*  
*dandled upon her knees, as one whom his Mother com-*  
*forteth; likewise Hosea chap. 2. 14. I will speak com-*  
*fortably unto her (23.) I will have mercy upon her*  
*that had not obtained mercy: Of the house of Israel*  
*saith the Lord (verse 2.) she is not my wife (verse 4.)*  
*I will not have mercy upon her Children.*

This change of *Israel* from having Gods mercy  
 to be without mercy, reached from the Parents  
 to their Children, after which another Change of  
 them that were without mercy was to bring them  
 under the new Covenant of mercy.

But the Children were without mercy.

Therefore the new Covenant of mercy was for  
 Children also.

Yea and that it might be known to conclude  
 them in their Childhood the Lord revealed this  
 great Mystery to the Prophet in the names which  
 the Lord prescribed for the young Children of  
 that Prophet, *Hosea chap. 1. It shall come to pass that*

Chap. 6.  
Numb. 2.

*in the place where it was said yee are not my People; There it shall be said unto them the Sons of the living God: Upon this change followeth that command; Say unto your Brethren [ Ammi ] that is, my People: And to your Sisters [ Rubamah ] that is, having obtained mercy ] Behold the Children of the Prophets Hosea and Isaiah Children under Covenant of mercy for signes to the house of Israel in their changes.*

Children sealed under Covenant, as propheticall signes to foreshew the sealing of children under the New Covenant of mercy: When the *Children of Israel return and seek the Lord their God, and David their King* ( in his Son Christ ) *In the latter dayes*, Hosea chap 3.5. and chap 2.15.18. *I will give her the valley of Achor for a door of a hope, And she shall sing there as in the dayes of her youth*, When she had newly sealed her Children at *Gilgal* the way to that their door of hope betwixt their place of bondage and *Jerusalem* their holy place of rest in peace and mercy, there groweth the Tree of life wherein they are to be regrafted *Rom. 11.*

Such as were cut off through unbelief are to be grafted in again by faith.

Children are to be grafted in again through faith, that God may be glorified for his mercy to such as had no mercy.

Children had not mercy when they were cut off for their Parents unbelief.

Children are to find mercy when through their Parents faith in the New Covenant they are to be grafted in again: such being grafted into Christ, *Rom. 11.* as were complanted with Christ at Baptism,

tism (*Rom. 6.*) according to the sense of the Prophets children sealed young to be signes for the Church of Christ to learn this lesson of mercy for sealing her young in Christs name, *Hosea 14.* like dew to Israel, his branches shall spread, and his beauty shall be as the Olive Tree; they that dwell under his shadow shall return: O Israel return unto the Lord God, for thou hast fallen by thine own iniquity; take with you words and say, Take away all iniquity, and receive us graciously; who is wise and he shall understand? prudent, and he shall know them? as this hath a reflection of like comfort unto us Gentiles for our Infants Baptism, since they were to find mercy in our mercy, *Rom. 11.* both concluded alike in mercy without difference. The Jew and the Gentile one in Christ.

---

## CHAP. VII.

*Numb. 1. Children of Primitive beleeving Jewes the fourth sort of branches, under tutors at first, yet heirs, had right to Baptisme seal of the New Covenant. Numb. 2. The Covenant the same in substance; what are substanti-alls: the Infant correlative principall. Numb. 3. The young express in the New Covenant.* Numb.

## NUMBER I.



So did it most specially prepare to bless Children of the Primitive Christian Jewes, whose Children are the fourth sort of branches complanted with Christ, and in Christ, at Baptism as under the Covenant of mercy, which then began (according to the Prophet *Hosea*, praised *Rom.* 10.) though it were to be more accomplished at the return of *Israel* unto Christ their *David* Prince of the Covenant, extending Armes of Mercy to young and old; he useth not to take away privilege from any without their default, The Children of believing Jewes in Christs time had committed no fault in their Infancy to lose their privilege of their former sealed inheritance.

Had the most mercifull God of *Israel* exacted of those Infants, blood in his Covenant of Circumcision for nothing? onely that his Seal of Covenant might remain in their flesh, to betoken thereby no blessing covenanted in Christ? no truth answerable to that figure? no substance but emptiness at that fulness of time for fulfilling all things by Christ his fulness, to fill all in all, the small vessells as well as the great? this Ordinance of Ceremonies under that stile [*for ever*] had right for ever to some blessed accomplishment in him; the Sun of Righteousness had warmth for the least in Covenant with him. Infants while Infants (as his in Covenant) had certainly right to what he gave and promised by his servants Ministers then: whose word he maketh good and conde-



condescended for himself to be tried by their word *Chap. 7.*  
 which they had from him: Hee is rich in mercy *Numb 1.*  
 to all for whom he is called on: And his gifts  
 are without repentance, as a most mercifull Father,  
 specially to the Children of *Israel* whom he made  
 Judge in their own cause [ *What could I have done*  
*more to my Vineyard, that I have not done in it?*  
*Isaiah 5.*

*Gal. the 4th. The Heir while he is a child is under*  
*Tutors untill the time appointed by the Father. Even*  
*so wee were children: But when the fulness of the*  
*time was come, God sent forth his Son made of a wo-*  
*man made under the Law to redeem them that were*  
*under the Law;* Were not Infants under the Law?  
 was not the price of his redemption enough for  
 them also? Did he reject them after he had so dear-  
 ly redeemed them, Unless they afterwards un-  
 gratefully rejected him? Infants while Infants un-  
 der the Law were acknowledged Heirs of all by  
 the holy Ghost; though at the time appointed  
 by the Fathers higher elevation of Spirit in du-  
 ties answerable to higher occasion of dignities  
 are ordained, yet the same persons Heirs still:  
 though under greater manifestations of the Fa-  
 thers will, yet in truth for the same blessed inhe-  
 ritage, granted by the Steward, confirmed by the  
 Lord; sealed at first by the servant, afterwards  
 sealed by the son of God Christ the true Lord  
 of all, in brotherly kindness offering to make his  
 Confederates Joynt-Heires: First by the seal of  
 more speciall commission to the Children of *Is-*  
*rael*, afterwards by the great seal of his Commis-  
 sion for all Nations. The former Speciall, The lat-  
 L ter

chap. 7.  
Numb. I.

ter Generall, but national Commiſſions both.

The prayers of faithfull *Israelites* (as that of *David* Pf. 83. was) againſt their ſpirit as Malignant who would have *Israel* cut off from being a Nation. *Jeremiah* chap. 33. 24. the Lord himſelf obſerveth, *Thus they have deſpiſed my people, that they ſhould be no more a Nation before me*: But allegeth his own Covenant as ſure as that with Heaven and Earth to the contrary. *Ezek.* chap. 37. *Thus ſaith the Lord God, I will take the Children of Israel from among the Heathen, and I will make them one Nation, and I will make a Covenant of Peace with them, and I will be their God, and they ſhall be my people.* *Rom.* chap. 11. 2. *God hath not caſt away his People.*

The New Covenant was their Nationall Covenant firſt, *Heb.* chap. 8. 8. as their ſpeciall preferment, *Rom.* 3. 2. and chap. 9. 4. to be the firſt fruits, a pattern of other Nations, *Rom.* chap. 15. as preſcribed in Gods own holy directions, *Deut.* 32. for other Nations to joyn with them, while they and their little ones were in Covenant with God, as one people, *Deut.* 29. 11. *Iſaiah* chap. 60. 12. *The Nation that will not ſerve thee ſhall periſh*; For accompliſhment of Prophecies, *John* is to prophecy before many people and Nations, *Rev.* chap. 10. 11. and *Rev.* chap. 22. The leaves of the Tree of life are upon the firſt diſcovery (that myſticall way) to heal the Nations; And then the 12 fruits of that Tree for the twelve Tribes, according to the prayerfull predictions and benedictions of *Jacob* and *Moses*, in the new City of God, whoſe 12 Gates have the Names of the 12 Tribes

of

of *Israel* for all Nations to enter as fellow-Citi- Chap. 7.  
zens in the Covenant of holiness and peace to *Numb. 2.*  
find Christ our beginning and end there.

To this glory, blessing, and nationall way, whether in speciall for his people *Israel*, or in generall for other Nations to joyn with them by vertue of his all-power, *Math. 28.* ordaining a Successive ministry for all ages to baptize and teach what he commanded; not excepting that command [ *Suffer little Children to come unto me* ] to come in the Armes of their Parents, to partake in his blessings, as by their Parents sinfulness they are infected with our first-Parents sins.

The Children of beleiving *Jewes* had right to help by their Parents Faith and Charities procuring them to be sealed within the Covenant of Mercy.

The Nation comprehendeth Infants, as the whole comprehendeth each part.

Neither is there any word expresse in holy writ for excluding Infants from under the command of baptizing the Nations, as if they either were not baptized, or ought not, being formerly sealed under Gods Covenant.

The Covenant is the same still in Essence though *Numb. 2.*  
for the change of Circumstances ( some ceasing and others succeeding, as the Lord of the Covenant willeth ) it is for distinction sake called old in respect of the ceasing, and new in respect of succeeding circumstances: The covenants be the same in essence, according to Gods Oath, *Luk. chap. 1. 72.* *To remember his holy Covenant, the Oath which he sware to our Father Abraham that he would*



Chap. 7.  
Numb. 2.

grant unto us : Gal. 3. The Gospell was preached before unto Abraham, when the Lord said, *In thee shall all Nations be blessed*, Gen. 12, and 22. *By my self have I sworn saith the Lord, In thy Seed shall all Nations of the Earth be blessed.* This is the Matter covenanted.

And secondly the Form is an agreement sealed, for though a promise might hold without a seal, yet when it is agreed to be sealed, then it is Null if it remain unsealed : God after his promise of Salvation willing to enter Covenant with man, for further assurance agreed to have it sealed by a token. And in that sense he called the token by the name of Covenant, as it were intimating the Covenant to be void if not sealed, as agreed, Gen. 17. 10, 11. *This is my Covenant which yee shall keep betwixt me and you and your seed after you, it shall be a token of the Covenant betwixt me and you.*

After such agreement the token or seal is called the Covenant, as essentiall to the Covenant, which if Papists would hear they needed not dream of Christ transubstantiated, the token as a seal assuring the benefit agreed on, though the matter of the seal be but circumstantiall, as in Contracts of men whether their seal be wood or brasse. So the Covenant of God for our pardon ought to be sealed as covenanted, though whether the seal be flesh or water, that was a circumstance, changed, not at our pleasure, but as pleased the supreme heavenly power in pardoning.

Thirdly the Covenant being a relative agreement, the Correlatives are essentiall as agreed betwixt God and



and Man, correlative ; Parents and Children, great and small, principally the small in truth of this clause in the agreement, the Child Christ being included : as the promise was made principally to the seed expressed alone, *Gen. 3.* So the Covenant principally to Christ the Seed most blessed, and blessing others, the seed of the woman, the seed of *Abraham*, the seed of *David* covenanted in unity of Person to be God who covenanted with Man : the Son of God in unity of Person to be the Son of Man, sealed to be the Mediator betwixt God and Man, Parents and Children, great and small, sealed small as agreed by himself in his God-head covenanting with Man to be sealed in childhood, with obligation of duty to pay in fulness of time the ransom for Mans redemption at his death by the blood of Everlasting Covenant to Justifie the circumcised in heart.

The mercies and blessings of the Circumcision in heart appertaining by Gods promise to young children with their Parents upon their entring into Covenant with God as formerly proved, *Deut. chap. 29. 11. & 30. 6.* the Covenant of love to be sealed inwardly by the Spirit, outwardly by Gods Ordinance, though the manner of that Seal were a circumstance, yet needfull, as commanded by God though diversly, first by Circumcision alone, at last by Baptism alone, but by both at the fulness of time to compleat all in Christ, who being circumcised was also to be baptized to fulfill all Righteousness : all extendeth unto Jewes and Gentiles treading in the steps of the faith of faithfull *Abraham*, sealed with the seal of righteousness by faith as

Chap. 7.  
Numb. 2.

beleeving Gods everlasting Covenant to be God unto him and to his seed as their God : That clause of the Covenant to be [*their God* ] being the principall object of faith, as interessing him and them in Christ the blessed seed to bless all Nations and Families on earth to find righteousness in faith by Christ in that everlasting Covenant for them and their Children sealed, as *Abraham* found Righteousness by faith for himself and his Children though sealed young, under Covenant of faith binding them in their appointed season also to beleve in him unto their Justification, for which the Prophet *Jeremy* said chap. 23. *This is the name whereby he shall be called [ The Lord our Righteousness ]* in mercy so far exceeding the deliverance of Fathers with their Children out of *Ægypt*, as if that were no more to be named in comparison of this, where Fathers and Children are delivered from the wrath of God, the curse of the Law, and power of Satan and Hell, and admitted into the Kingdom of God as partakers of Christs righteousness put on them by vertue of their faith in the Covenant for them and for their Children brought under Covenant with them, that Christ his fulfilling all righteousness in the new Covenant under seal of Baptism, may thus reach them with his Covenant blessing, revealed under the new Testament, veiled under the Old, in essence thus the same through the meditation of that blessed seed Christ the Child sealed, as by the former seal, so by the latter, to become Mediatour of the Covenant of Salvation unto them that would apply the same under the

Jer. 16. 14.

the New seal unto which they have right through the former Seal of Righteousness by faith in God: The eyes of faith which saw the day-star of the Prophets in dreams and types, might and ought to have perceived this sun of righteousness arising, if they had not winked with their eyes, and yet boasted as if they saw reason in worldly policy, for which the wrath of God remained on them, and on their Children through unbelief refusing the righteousness of Christ at Baptism, that might and ought to have sealed unto them, and their young Children this essence of the Covenant, depending thus on that clause for sealing principally the young, otherwaies void both toward the Children and toward their Parents.

Toward their Children, *Gen. 17. 14. The uncircumcised Male his Soul shall be cut off from his people: Hee hath broken my Covenant*, that was to be in the flesh, an everlasting Covenant for everlasting good, but upon breach for everlasting condemnation of his soul to be cut off for ever; in which sense the word is doubled, *Numb. 15. 31. That soul shall be cut off in cutting off*, in this world, and cut off in the world to come, his iniquity being upon him: And while iniquity remaineth the wrath of God is remaining toward the Parents, though circumcized, yet obnoxious for neglecting the circumcision of their Children. *Exod. 4. The Lord met Moses and sought to kill him: But upon circumcision of his son; Zipporah* (by way of Plea in form of foederall claim) might say a husband of bloods thou art to me, and he (the Lord *Jehovah*) letting him go, she might faithfully



Chap. 7.  
Numb. 1.

fully and thankfully say a husband of bloods for circumcisions: blood in the Circumcision of her husband, and blood in the Circumcision of her son and their Posterity that had been cut off if not sanctified with that outward seal of Circumcision; hearing the Lords threatning (to cut off) in the very same words, from circumcision of Children, *Gen. 17. 14.* applied under the new Covenant, *Act. 3. 23.* about them that were admitted to the new seal of baptism; betwixt such fear and hope would the religious Fathers of *Israel* have dared to leave their Children unsealed without expresse countermaund for not sealing them? would not they else desire earnestly both as a comfort in their own hearts, and an honour and safeguard unto their Children to have them outwardly sealed for distinction sake as the Lords people? would the Lord abbreviate his covenant which he sware to enlarge, that his Glory might fill the Earth (*Numb. 14.*) in that promised blessing for all Nations and all Families? as for the honour of the Lord who created the whole Nation and redeemed the whole Nation, is the whole Nation claymed for his holy name unto his service by the seal of Sanctification which hee sent for the whole nation needing his help, *all we like Sheep have gone astray, & the Lord layed on him the Iniquity of us all, Esaias 52. As a Lamb for the transgression of my people—— Thus he offered for sin.* And expresse care of the Lambs as his, in love to them, as well as the sheep, in that threefold charge of love commended unto *Peter*, it was the Lord who said *All soules are mine, the soules of the Chil-*  
ling



children as well as of the *Fathers*, Ezek. 18. he profess- Chap. 7.  
sing himself to come unto the *lost Sheep of the house* Numb. 3.  
*of Israel*: By this light we may see to whom he  
sent his word of salvation by Baptism. *Math.* 3. 5.  
All *Judæa* went and were baptized of him; though  
not (*all*) particularly, yet (*all*) generally, without  
restraint of any sort or age. Their confession al-  
so might be generally without confessing par-  
ticularly. *John* preached *repentance* to (*all*) people  
of *Israel*. Acts 13. 14.

Thus the presentment of Gods' rich mercies  
(at performance of what he promised) ought not  
to lessen the parents hope of their Childrens  
benediction through the blessed seed as if now un-  
sealed unto them in the new, though formerly  
sealed in the old Covenant.

The new Covenant extending also to Chil- Numb. 3.  
dren expressly by most merciful provision of the  
holy Ghost. *Jeremiah* chap. 32. 38, 39, 40. *They shall*  
*be my people and I will be their God, and I will give*  
*them one heart and one way, that they may fear me for*  
*ever* (all dayes) *for the good of them and their Children*  
*after them: And I will make an everlasting Covenant*  
*with them, that I will not turn away from them to do*  
*them good: But I will put my fear in their hearts, that*  
*they shall not* (or will not) *depart from me.*

Thus the Lord interpreteth the sense of his own  
promise in the next precedent chap. of *Jeremiah*  
31. 31. *I will make a new Covenant with the house of*  
*Israel and the house of Judah*; house here compre-  
hending the Children by such express interpreta-  
tion of the Lord: Therefore it also compre-  
hendeth Children in that recitall of the new

Chap. 7.  
Numb. 8.

Covenant by the holy Ghost after Christs time, *Hebrewes* chap. 8. 8. The name of house comprehending Children and all therein, unless exception thereof be found; when *Jerusalem* and all *Judea* went to *John's* baptism, exception of their Little Ones is neither expressed nor implied, but rather the contrary, for that the Mothers did carry the Little Ones in their Arms at such new wonderfull presentments. *Matth.* chap. 14. 21. *They that had eaten were about five thousand, besides women and children,* chap. 19. 13. *then were there brought unto Christ Little Children that he should put his hands on them and pray.* *Hebrewes* chap. 6. 2. Imposition of hands following after Baptismes in the plurall number; baptism of old and young among principles of religion; for though some were as babes new born in the Spirit, yet that excludeth not, but rather includeth the babes new born in body by vertue of comparifon.

If the sense had been that onely such young men are admitted into this Kingdom of Christ as are in meekness like unto young Children, it had been a reason of such grown mens access: would Christ have alleged others interest in his Kingdom as reason of his command about Little childrens access unto him without interest of the Little children, as if they and others such Little ones were not in that his Kingdom subjects of his love and beneficence? *Jesus* said, *Suffer little Children to come unto me and forbid them not, for of such is the Kingdom of heaven,* into which none can enter unless he be born of water and of the spirit, *John* 3. 5. behold Baptismall regeneration appointed as  
the

the entrance into the Kingdom of God. They therefore had right unto Baptismall regeneration who by Christs appointment had right unto the Kingdom: But those little children had right unto the Kingdom, and for confirmation thereof Christ imposed his hands on them, and affirmatively commanded their access unto him, and negatively forbad the prohibition of them or of such other Little children indefinitely for their access unto such effect, as pertaining to his Kingdom; and forget we not Christ his protestation, That all must be like children who shall enter into the Kingdom of God; come therefore all old Men, and old Christian Women, profess your consents unto what was promised for you in hope of what was promised unto you at baptism in the name of Christ as his members to be joynt-heires of his Kingdom of heaven, that you may say with our blessed Apostle the pattern of mercy to us *Gentiles*, *I have finished my course*, and with old *Simeon* about to depart in peace according to what was revealed unto him by the holy Ghost after he had seen that in *Isaiah* thrice blotted out by him, and thrice wonderfully reprinted at last in golden letters about the son of a virgin, as it was said, *old men should dream dreames*, blessedly becomming twice Children, as new born babes in the milk of the word tasting how gracious the Lord is to such as in the Spirit of *David* having engaged their Children under the Covenant of God, behave them selves as his weaned Children, in such humiliation, the Psalmist framing the 25: Psalm by the letters of the Hebrew alphabet,



Chap. 7.  
Numb. 3.

what sweet lessons of Gods Covenant were there taught? And *Ps.* 34. & 37. & *Ps.* 111. & *Ps.* 12. sometimes two verses unto every letter, sometimes two letters for a verse: And in that longest *Ps.* 119. 8 verses for every letter in the alphabet, leaving *Omega* for Christ.

As the Locks having upon many wheelles letters to be joyned in a certain <sup>word</sup> before they can open, so the great mysteries are locked up untill the word be found.

Is not that the word of Christ *Revel.* 21. 6. *αὐτὸς ὁ ἀρχὴ καὶ τὸ τέλος*, I am Alpha and Omega, the beginning & the end: It is done in Christ the Temple, the Lamb, all in all: the Angell of his presence reinstiled Alpha and Omega, the beginning and the end, for all in Christ, the first and the last, *Rev.* 22. 13. Be silent all controversies of imaginaries before Christ, or after Christ, that his finiting Angell may be stayed in mercy, which God grant in Jesus. *Amen.*

## CHAP. VIII.

*Angels Infants guardians.* Numb. 2. *Infants of Patriarks, preserved at waters in figure.* Numb. 3. *Men Angels, the Prophet called Angel, Angelicall and Evangelicall ministry for engagement of Baptized Infants in the blessings of the Covenant.*

NUM.





Matthew 18. 10. Take heed that ye despise not one of these little ones, for I say unto you that in Heaven their Angels doe alwaies behold the face of my Father which is in Heaven, *διὰ τούτων*, a very generall word for the readines of those heavenly messengers attentive to serve Gods good pleasure at any time, any way, upon any occasion, for the Children as members of Christ their Lord, Mark 9. 37. *Whosoever shall receive one of such Children in my name receiveth me*: Christ accompteth the Childrens good, his own, having interest in that their common cause under the blood-thirsty commission of *Herod* (subordinate Agent of Roman cruelty) to kill the young children in hope of destroying Christ among them: But as Christ was delivered by the Message of an Angell, he calleth such heavenly messengers the Childrens Angels.

*Herods* Edict for killing all the children that were two yeares old and under, was overcome by Christs heavenly prædict for them.

If you plead such Infants saved though unbaptized, it was (before institution of Baptism) by vertue of Circumcission, or if any uncircumcized (as the Son of *Herod* or of other Gentiles) had then their soules accepted, it was the superabundance of Christs compassion towards them that suffered for him a Baptism of blood (anciently so called) not that they could be saved by such washing of their own blood, but by the blood of Christ in his supposed free love unto them, exceeding the love of *Joseph* unto his Brethren, for them and their little

Chap. 8.  
Numb. 1.

Little ones, *Gen.* 45. 19. and 46. 15. for which the Church of Israel was called *Rachel*, *Mat.* 2. as *Ieremiah* 31. 5. *Rachel mourning for her children: Thus saith the Lord, refrain thy voice from weeping, and thine eyes from teares, for thy work shall be rewarded saith the Lord, A reward to her comfort for her little Children, not onely those Children so slain; for Christs abundant mercies appear to the childrens Children in the precedent and subsequent expreffes of that Prophet Jeremiah, as chap. 31. v. 1. I wil be the God of all Families of Israel, saith the Lord. (7.) Sing with gladness for Jacob, and say, O Lord save the remnant of Israel. (8.) I will gather them from the Coasts of the earth, and the woman with Child and her that travelleth with Child. (9.) I am a father to Israel, Ephraim is my first born, partaking of the Primogeniture, though the younger, referring to the benediction of Iacob, The Angell which redeemed me from all evill (the Angell visionally, presentative Christ our Redeemer) blefs the Lad (10.) Hear the word of the Lord yee Nations, and declare it among the Isles afar off: Hee that scattereth Israel will gather him, and keep him as a Shepheard his flock. (12.) Sing for the young of the flock and of the herd, and their Soules shall be as a watered Garden. (20.) Ephraim is my dear Son, a pleasant Child, for since I spake against him I do earnestly remember him stil, therefore my bowells are troubled for him, I will surely have mercy upon him saith the Lord: Thus the Lord expresseth his mercies by the bowels of love to the Israelites, as to Ephraim a child. (27.) The dayes come saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, (29.) a signification of hal-*

hallowing their young successively, *In those dayes Chap. 8. they shall say no more, The Fathers have eaten sower Numb. 1. grapes, and the childrens teeth are set an edge; (30.) Every one shall dye for his own iniquity, every man that eateth the sower grapes his teeth shall be set an edge.*

Original sin being forgiven in Baptism by the new Covenant which God promiseth in the following words, to remember their sins no more: 34. This being the blessed Mercy promised unto such as escape from *Babylon* accursed for her crnelty; specially toward young Children, for which *Elisha* wept, 2 *Kings* 8. 12. *Esaias* complained, chap. 13. 16: with a threat, as *Isa.* 137. 9. and *Jeremiah* magnifieth it as the vengeance of the Lord, chap. 50. 29. & 51. 11. 64. behold as the destruction of old *Babylon* was signified by casting a stone into the water, A mighty Angel cast a great Millstone into the Sea, *Rev.* 18. saying, thus with violence shall be thrown down that great City *Babylon*, in whose forehead is written Mystery, the Mother of Harlots, in which is to be found the blood of all slain upon the earth, *Rev.* 18. For which they shall rise up in judgement against her both great and small: Infants of votaries in single life without the gift of Chastity for shame in secret murdering them unbaptized in danger of his wrath as dreadfully denounced, *Luk.* 17. 2. *Wo be to him by whom offences come, it were better for him that a Millstone were hanged about his neck and he cast into the Sea, then that he should offend one of these little ones: scandalum*, by putting a hindrance or hindring him from Christ, to come as they could  
by,



Chap. 8. by others help unto Christ, and be joyned with  
 Numb. 1. him in his name, in his compassion weeping because when he would their parents would not suffer him to gather their Children as a hen her chicken, and bid the company of women not to weep for him but to weep for themselves and their Children, for the miseries to come upon them by the Roman of the new Babylon under that Imperiall headship of cruell *Rome* oppressive of Christians then, after whose deliverance, *Revel.* chap. 21 4. and 6. with the promise of wiping away all tears, is a promise to give of the *Fountaine of the waters of life freely*, the same which *Isaiah* 55. his proclamation expounded by *buying milke without money*, Milk is for Children, and so for Children wiping away teares, the tears of all the Tribes, by the angell of Christs presence officiating *Rev.* chap. 1. 7. 13. chap. 3. 7. assuming to himself the accomplishing of *Eliakims* charge *Isaiah* chap. 22. 22. and by consequence of his glory (24.) [*The Offspring and the issue, all vessels of small quantity from the vessels of cups even so all the vessels of Flaggons or vialls, to be purified by washing*] the Angell over ordering all other angells as from the beginning to the end.

Numb. 2. The Angell promising victory to and by the seed or son of the Woman before his birth, *Gen.* 3. the Angel promising to save *Noah* and his Children while they were unborn or new born by an Ark to be prepared for their future preservation by the Fathers faith, *Heb.* 11. 7. The angell which seeing saw the *Israelites* affliction, *Moses* a child in water, other male Children under charge of threats to be killed



killed, yet conducting them through the red Sea *Chap. 8.*  
 as a baptism; The anrell that swore for preserva- *Numb: 3.*  
 tion of little children in the figurative wilderness; *Numb. 14.*  
 The Angell that protected them in possession of  
 the holy Land; The Angell of good newes for the *Jud. 13.*  
 Child *Samson*, for the Child *Immanuel*, the Child  
*Jesus*, the *Jehovah* that spake to his father *Jehovah*,  
*Zach. 3. 2.* Archangell, Prince of angels coelestiall,  
 visionall, or pastorall; The seven angels pastorall *Numb. 3.*  
 of the seven exemplary Churches are the seven  
 Spirits breathing by the seven horns of the Lamb,  
*Rev. chap 3. 1. and chap. 5. 6.* throughout the Reve-  
 lation, for small and great; and as they are the  
 seven Eyes of the Lamb in love and pittie seeing  
 small aswell as great Objects of ministeriall care-  
 fullest duty; thus angelicall as sent from God; the  
 name of Angell signifying a messenger, by an ex-  
 cellency such as God sendeth on his message for  
 the good of his Children, young aswell as old; coele-  
 stiall angels ( appearing in countenance of the  
 young ) encourage Ministers Angell-like to befor  
 the young; *chap. 1. 13. Haggai* an angell for the young  
 as well as the old to be blessed at deliverance from  
 the Babylonian captivity toward congratulation  
 in the reformed holy City with praise and thanks  
 unto the Lord for his mercy for ever towards  
*Israel*, from age to age, from old Parents to  
 their Children; all the people shouted with a great  
 shout when the Priests praised the Lord because  
 the Foundation of the house of the Lord was laid,  
 unto which joyfull holy work none were admit-  
 ted that had not their name in the Register, a book  
 conteining it may seem the names of the circum-

Chap. 8.

Numb. 3.

cised, called holy every one, that is, written among the living or to life in *Jerusalem* as a branch of the Lord (*Isaiah* chap. 4. 2, 3.) having right to live therein as figuring Christs Kingdom of Grace and glory; *Malachy* (chap. 2. 7, 14, 15.) the Priest an angell of the Lord for a godly seed or a seed of God by the Spirit of Covenant or Covenant of the Spirit, a Covenant of life and Spirit by the ministry, chap. 3. 1. an angell to prepare the way before the Lord of the Temple, angell of the covenant chap. 4. to prepare Parents for a blessing to their children, and children for a blessing to their parents, for escaping the curse of the whole earth by the holy seed, as at the beginning, so now at the end of the old Covenant in mercifull remembrance of his holy promise for all Nations and all Families to be blessed from the curse in that holy seed to come; So blessedly joyning the beginning and end of the old Testament, with the beginning of the New Testament of Jesus Christ the Lord (who said, *I will send my Angell, so, to prepare my way before me*, (expoundeth that angell to be *John* baptist) *Math. 11. 10.* *John* himself after sanctification of his Childhood by the Spirit, so prepared for blessing Parents and Children to Christ the blessed seed in Spirit of *Elias* an approved ministeriall helper of the young, & that Spirit of ministry being applied by Christ here (in the name of his angell) unto *John* the baptizer, are not al those among the angels of Little Children in prayers of Charity beholding the face of God for them to be joynt-heires with Christ? take heed of a curse in his displeasure if you cast a scandall to hinder them from his arms,

and

and from the bosome of his beloved the Congregation of Christs flock to mark them for his aswell Lambs as Sheep, to wash them in the Covenant of his blood, shed for young aswell as old; all needing his help under the curse of the Law to free them from the wrath of God against Sin, *Hee laid his hand on them and blessed them*, and shall not the ministers of his word bless them in his name with the sign and meanes of blessing which he mercifully sent to every Creature, to deliver them from the power of Satan, and admit them into the Kingdom of Christ who professeth himself the door aswell as keykeeper, saying, *I open and no man shutteth?* The Kingdom of heaven is of such as these young ones, ye cannot enter into the Kingdom of God except yee be *born of water and of the spirit*: This is the way, presume not to stop this way against young ones; would you hinder their new birth easie to God the Father of Spirits as he will in secret conception? afterward ordaining speech for profession of Faith; Ordinances of new Covenant being not less effectuell than that of the old, where Infants received *Circumcision of the heart*, Deut. 30. and the *Gentiles* there being invited to walk in the steps of *Abraham* as the Father of the faithfull whether *Iewes* or *Gentiles* for instating their Children: if they afterwards suffer under Gods severity for breach, neglect, or transgression of covenanted fidelity, they ought to blame themselves onely, not their Parents, their Parents may joy in conscience of their carefull performance in hope of Gods acceptance unto the promised reward, here and in heaven: It nevertheless,

Chap. 8.  
Numb. 3.

less Children through breach of such holy Covenant suffer in hell, the blame is upon self-will not upon the good wil of Parents engaging therein under hope of right to the blessing hereditab; as *Eſau* had to the birth-right untill he wilfully ſold it, and as the Prodigall had right to his Portion, untill he vainly ſpent it.

Extremity made him not ungratefully murmur againſt his Fathers improvidence in providing the former, but humbly confeſſing himſelf unworthy to be the Son of ſuch a Father as had another portion for him upon repentance, owning him as a ſon at firſt, but with more joyfull manifeſtation of love at laſt, as the woman for finding her little piece of ſilver that had been loſt.

Betwixt theſe two joyes immediately Chriſt ſaid there is a like joy in the preſence of the Angells of God, and that heavenly joy of angels is compared to another like joy in the former words for finding the loſt ſheep, a fit embleme of man loſt in ſin, not onely gone aſtray, but taken by the enemy Satan that goeth about ſeeking whom he can devour; yea the Spirit of Prophecy lamenteth for a ſinner as it were ſwallowed by the devourer almoſt, *Amos* chap. 3. 12. *As the Shepheard taketh out of the Mouth of the Lion two legs, or the piece of an ear, ſo ſhall the children of Iſrael be taken out, &c.* Hee ſaith not that they ſhall be delivered by their tongues, Infants aſwell as other children might be capable of that deliverance in that prophetique ſenſe of the future to be aſſured in ſuch manner as it had been in time paſſed, *Amos* herein ſeeming to refer unto that of *David* 1 *Sam.* 17. 34. *There came a Lion and a*



Bear, and took a Lamb out of the Flock, and I went out Chap. 8. and delivered out of his mouth the Lamb or the Kid, Numb. 3. young and feeble, yet strong as David; the son of David, Zachary 12. 8. the house of David, as the angel of the Lord for strength to the weak as his Lambs, his sons: it pleaseth Christ the son of God as Prince over angels to make them ministring spirits for such as shall be heirs of Salvation, though weak in their own appearance yet acceptable in mercy under such relation as his under seal of covenant in expectance of their serviceableness when they should be framed thereunto by their Parents or over-seers as deputy-Parents, Parents by reason of their mortality providing that their young might not be destitute of help either from faithful Men, Angels, or God the great helper, by providence ordering angels to attend his good pleasure, and holy men for administring unto young children as his, under Covenant. In token whereof that Apocalyptical angel (of his similitudinary presence) had a rainbow about his head, his right foot on the waters (having all the Revelation in trust at his disposal, and therefore the angel of the waters) in his right hand the seven exemplary Pastors and their spirits to mark in the foreheads with the mark or seal of subjection (under the Throne) small and great in the Kingdom of Christ, King of Saints, his by Covenant old or new, as intended in Christ his command to discipulate or *make disciples all Nations by baptism.*

The sense of our Saviour Christ in this Gospel Commission is the same with his sense in the Gospel-promise, the Gospel-promise intended to in-

Chap. 8.  
Numb. 3.

clude Infants while Infants; Therefore the sense of Christ in Gospel-commission intended to include Infants while Infants; the Gospel-commission being but ministeriall for application of the Gospel-blessing, as it was promised for all Nations.

Now that the promise of Gospel-blessing intended to include Infants ( while Infants ) is textually proved thus, *Rom. 4. 20. Abraham staggered not at the promise of God through unbelief: But Abraham was strong in faith to the glory of God, who (as he promised) gave a Son to Abraham in his old age, Isaac, & blessed him an Infant, according to promise, Gen. 17. 21. My covenant wil I establish with Isaac which Sarah shal bear unto thee the next year;* The Covenant of faith the fathers faith, a Covenant of Grace for a blessing to all Nations, *Rom. 4.* all Nations deriving this consolation by faith in the Covenant of a blessing promised to and through an Infant: The name of Nations including Infantrie thus blessed in this Gospel promise; includeth infancy to be blessed in the Gospel commission; how unlike *Abraham*, & un-Gospel like is the new sense obtruded on the Name of Nations now, for unblessing an Infant ( while an Infant ) as if not within the Covenant of grace? Oh all ye Nations, having interest in the Gospel Covenant of grace published thus by the Angell in Gods name about the child *Isaac* ( and afterwards by an Oath ) be faithfull in beleeving and thankfull for such mercifull heavenly condescension to such Infant-interest in the Gospel-promise, and Gospel-commission, applying the promised blessing as to you heretofore, So now by you in prayers of faith & charity to the good of your little ones favoured thus by ministers

sters angelicall and evangelicall as the childrens *Chap. 9.*  
 ministers by Christs will be holding the face of his  
 Father for their good; as heavenly ministers of God  
 to give a reason of our ministeriall acts herein at  
 this utmost provocation for farther manifestation  
 of his holy good pleasure in his holy word of pro-  
 phecy.

---

## CHAP. IX.

*Christ as King proclameth his good will  
 to Baptized Infants by his Prophets:  
 Numb. 1. Isa. 7. In the Child Imma-  
 nuel. chap. 8. In the Children of Isaias  
 for signs, applied Heb. 2. Numb. 2. That  
 sign baptism, Esaias 9. Zebulon and  
 Nepthali with their Childrens Chil-  
 dren first captived and first delive-  
 red by Christ his Kingdom opened af-  
 ter baptism (Math. 4.) Esaias chap.  
 11. where the generation of vipers and  
 sucking Infants are conjoynd at the en-  
 sign baptism expounded by John Bap-  
 tist, and Esaias chap. 40. Where John  
 found*

Chap. 9.  
Numb. 1.

found himself called to prepare the way of the Lord, the Lord therein accepteth infants, so like the flock of Jacob distinct by a mark in water as Infants baptised. Numb. 3. In Joel Infants called by the Lord when he made the promise therefore Infants included in the performance at baptism, Acts 2. Numb. 4. Ezek 9. Children preserved, therefore marked in the fore-head, as Rev. 9. <sup>that</sup> marked proved to be baptism.

Numb. 1.

#### NUMBER 1.



He name *Immanuel*, by interpretation *God with us*, given to a child, whether to the child Jesus immediately or mediately let the more learned judge.

Christian Rules of interpretation use to take things of that old Testament as signs of things future under the new, and not on the contrary things of the new so many hundred yeares after to be signes of acts in the former old Testament.

If the son of *Esaia*s were immediately so named



*Immanuel* in event there might appear truth to the glory of Christ our Saviour. Chap. 9.  
Numb. 1.

This prophecy signall under that Mystical name for deliverance was in the reign of King *Ahaz*, when the King of *Damascus* and the King of *Samaria* conspired in war, that war beginning in the reign of *Ahaz*, *Esaias* cap. 17. In which time also *Damascus* was taken, and *Rezin* the King thereof slain by the King of *Assyria*, 2 Kings chap. 16. 9. *Ahaz* reigned sixteen yeares 2 Kings 16. his son *Hezekiah* was twenty five years old when he began to reign, in the sixt year of his reign was that other malignant City *Samaria* taken by the king of *Assyria*, 2 Kings chap. 18. 2. 10. King *Ahaz* his son *Hezekiah* being then at the age 31. could not be meant by the child, before whose yeares of discretion that work was to be done for deliverance of *Jerusalem* from the war of those two malignant Cities confederate, but accompting from the 4. of *Ahaz* unto the sixt of *Hezekiah*, the time of that event it was within 18. yeares from that prophecy under the name of that other child, and by *Dauids* rule, 1 Chron. 23. 24. *The Levites did the work of the service of the house of the Lord from the age of twenty yeares and upward*, accordingly was the age of publique cognizance, Numb. chap. 1. 3. So that reall accomplishment appeareth before such a child of *Esaias* attained the full years of discretion legally to refuse the evill and choose the good.

In respect of which child as a prophetique sign of such accomplishment for deliverance of *Jerusalem*, the Jew allegeth the Mother to be called the prophetess, as conceiving by the prophet *Esaias* chap.

Chap. 9.  
Numb. 1.

chap 8. 3. and therefore denyeth the translation of a virgin-mother, chap. 7. 4. as if the hebrew word (alma) did not properly signifie a virgin, but one hid (alam, *abscondere, to hide*) there being a hidden Mystery prophetically assuring such deliverance as followed in manifest event.

Accommodation. God give ears & heart to understand, Oh Jew! one event is not an impediment, but a sign of another in Gods most mercifull accomplishment, elevating the faithfull from carnal to spiritual help, from earthly deliverance and peace to heavenly, wherein God willing to shew his abundant mercy bid King *Ahaz ask a sign in the height above, or in the depth*, the former son by that nominall sign extending to the return of the remnant in future prediction of posterity, doth this sign nominall fall short which aimeth at greater extension either in the height above or in the depth? (*Oh altitudo!*) *The depth of the riches both of the wisdom and mercies of God!* would he give less than he profered, who giveth usually more than is desired? is all the mercy meant (by that sign in the height above or in the depth) but an overthrow of those two malignant *Damascus* and *Samaria*, subdued to the King of *Assyria*, more potent and more malignant in uttermost opposition at last against the land of *Judah*: *Esaïas chap. 8. 8. Behold the Lord bringeth upon the waters strong and mighty, the King of Assyria and all his glory, and he shall come up over all his channels, and go over all his banks, and he shall pass through Judah, he shall overflow, & the stretching out of his wings shall fill the breadth of thy land Oh Immanuel; Behold Immanuel here intituled to the Kingdom of*  
Judah.

Judah to deliver the Land from the *Assyrian*, as the *Chap. 9.* prophet *Micah* interpreteth, chap. 5. *Bethlem out Numb. 1.* of thee shall come forth unto me, to be ruler in Israel, whose goings forth from of old, from the dayes of eternity, therefore will he give them up untill the time that she that travelleth hath brought forth, then the remnant of his brethren shall return up to the Children of Israel and he shall stand and rule in the strength of the Lord, in the majesty of the name of the Lord his God, and they shall abide: for now he shall be great unto the ends of the earth; and this shall be the peace when the *Assyrian* shall come into our land (the land of *Immanuel*) Thus shall he deliver from the *Assyrian* ——— and the remnants of Jacob shall be in the midst of many people, as a dew from the Lord, as the showrs upon the grasse that tarrieth not for man, *Micah* 5. The dew of the birth of him that was to rule among his enemies in the beauty of holiness, of whom *David* prophesied, *Pf. 110.* *David's* son in whose time the Lord would again recover the remnant of his people from *Assyria*, *Isaiah* chap. 10. 11. the recovery in *Gulilee* where *Zabulon* and *Naphtalie* were first afflicted by the *Assyrian*, in event Christ there beginning to preach his Kingdom of peace, *Matth. 41.* 15. as *Isaiah* prophesied chap. 9. 16.

By plain coherence of these propheticals it appeareth that there was intended in this course of *Esaias* prophecy deliverance not onely from the King of *Samaria* vanquished by the King of *Assyria*, but also deliverance from the *Assyrian* bondage long after when the *Messias* was to be born in the city of *David*, a child and yet a God [ *Immanuel*, God with us ] in the child intended principally by the



Chap. 9. prophet *Isaiah* chap. 8. 13, 14. Sanctify the Lord of  
 Numb. 1. hosts, the Lord himself, and let him be your fear,  
 and he shall be for a Sanctuary, but a stone of stum-  
 bling, and for a rock of offence to both the houses of *Is-*  
*rael*, for a gin and for a snare to the inhabitants  
 of *Jerusalem*, and many among them shall stumble and  
 fall, through ignorance stumbling at the lowness of  
 that stone cut out of the mountain without hands,  
 as born without help of man; yet becoming great  
 to the confusion of the *Assyrian* (the *Babylonian*)  
 Dan. chap. 2. A precious stone in *Zion* for salvation  
 of the faithfull, but for scandalls to the unfaith-  
 full *Jewes*, which have eyes, yet see not, and hearts,  
 yet understand not, as *Esaias* chap. 6. & 8. fore-  
 shewed the *Jewes* ignorance about that hidden  
 Mystery, chap. 7. *Immanuel* the son of the hidden,  
 that is the virgin hidden from man, according to  
 the most modest Hebrew phrase, calling the con-  
 trary, knowing man and known of man, but she that  
 was unknown so being hidden in this sense; the  
 word here translated virgin, *Esaias* 7. is the same  
 which was ascribed to the virgin *Rebecca*, Gen. 24.  
 16. & to the virgin *Miriam*, Exod. 2. so *Esaias* 7. to the  
 virgin (*Mary*) whose child was to be called wonder-  
 full, because born not an ordinary way, but as  
 the dew of the morning-womb without man: God  
 open the *Jewes* eyes & others also, that they may not  
 stumble and fall for ever, in as much as after the  
 prediction of stumblings in offence hereat, *Esaias*  
 applieth Gods command, Seal the Law among my  
 disciples— Behold I and the children which the Lord  
 hath given me for signs, in a prophetical sense de-  
 signing the child *Immanuel*, God with us, in his new  
 cove-



covenant of Grace, for salvation and sanctificati- Chap. 9.  
on of such young sealed disciples as his brethren Numb. 1.  
by the testimony of the holy Ghost applying these  
very words (which the prophet *Esay* spake of him-  
and his children as signes) to Christ and Christian  
children, as signified *Heb. 2. 11, 12, 13. Both he that*  
*sanctifieth, and they who are sanctified, are all of one, for*  
*which cause he is not ashamed to call them brethren,*  
*saying, I will declare unto my Brethren, in the midst of*  
*the Church will I sing praise unto thee; and again, behold*  
*I and the children which God hath given me.* Behold  
that verified in Christ and his, which prophecy  
spake of *Esaïas* and his young Infants under seal  
for the perfect praise of Gods mercifulness toward  
young aswell as old; after Christ came aswell as be-  
fore, *Matth. 21. 17. Have ye never read [ out of the mouth*  
*of babes and sucklings thou hast perfected praise ]* said  
Jesus in defence of the children crying in the tem-  
ple *Hosanna to the son of David*, his kindness apply-  
ing that which was spoken by some in event to  
those that could not speak, Infants as by their ex-  
clamation or presence eloquent in his mercifull  
acceptance to the praise of God.

*Heb. 2. 14. Forasmuch then as Children are*  
*partakers of flesh and blood, he also likewise*  
*took part of the same* in all things; mercifulness  
designed to children as Christs brethren un-  
der the seal of his covenant, their infancy per-  
teining to the Church, amidst whereof Christ  
was to praise the mercies of God both his fathers  
and ours, as partakers in his Spirit of adoption who  
thus did partake in our flesh. Oh blessed Union  
with him as sanctified by Covenant in his name,

Chap. 9. small and great, as young and old were preserved in  
 Numb. 2. his name, *Hosea* 11. 1. *When Israel was a child I loved him, and called my son out of Ægypt:* Thus the excellency of *Jacob* was humbled to depend as a child, and a child advanced to such excellency to be first engaged in that blessed application of *Immanuel*, *God with us*, if so first with the prophets infant son in name, yet in nature first with *Jesus* when he was an infant, all in favour of infancie thus dignified and to be sealed with the sign of Christ his Kingdom; That seal, sign, or ensign of Christs Kingdom to be baptism, and that appertaining to Infants the words of *Esaia*s are clear Gospell, chap. 9. as Christ began to preach his victorious word of grace where his people were first captives, with their children, and their childrens children, *2 Kings* 17. 14. there Christ newly baptized held forth that ensign of his Kingdom in military speech, an ensign-bearer to the glory of God to reign over the *Gentiles*, *Gentiles* that shall be saved being differenced from others as a sign of their submission to the Kingdom of Christ, *Isaiah* 11.

A sign of change in themselves professing to become as Christ requireth, *Matth.* 18. 3. *Verily except ye be converted and become as little children, yee shall not enter into the Kingdom of God.* *Esaia*s (chap. 11. 6.) prescribed it excellently, *The wolf shall dwell with the Lamb, and the Leopard shall lye down with the Kid, and the young Lion and fatling together, and a little child shall lead them* (not by resemblance only but by presence for encouragement of the great to partake with the small (in Gods gracious mercie to both ages) *And the Cow and the Bear shall feed,*  
*their*

*their young ones shall lye down together, and the Sucking Chap. 9.  
child shall play on the hole of the Aspe, and the weaned Numb. 2:  
child shall lay his hand on the hole of the viper.*

In event compare this of the propheticque Spirit with that of John Baptist, *Matth. 3. O Generation of vipers bring forth fruits meet for repentance?* answerable to the amendment of life required of you at baptism, amending your poysonfull malice to become harmless as children, and so meet to partake in mercy with sucking children at baptism, the sign of Christ his Kingdom in grace, that ye may be saved from the wrath of God under which you were born; And unless ye repent it burneth unto the nethermost hell, where the worm shall not dye nor the fire be quenched, *Esaïas 6. 6.* a spark of which divine wrath was erelong to burn old *Jerusalem* for their ungratefull rejection of Christ, the true Saviour.

When some Pharisees and Lawyers rejected (*id est*, defeated) the counsell of God against themselves (*being not baptised*, *Luke 7. 30.*) John said unto others that came to his baptism, *who hath warned you to flee from the wrath to come?* *Matth. 3.* by that putting them in mind of what *Esaïas* had so foretold of the vipers change, aswell as of other angry creatures, Beares, Lions, and Leopards, mildly to converse as children and with children, at the sign of submission unto the Kingdom of Christ in baptism, as it soundeth in our humble eares by reflexion from those questions, *Why baptizest thou? who art thou?* and the Baptist his answer alleging for his warrant only the prophet *Esaïas*, as if he had said, Know yee not that the prophet *Esaïas* warneth you



Chap. 9.  
Numb. 2.

to flee from the wrath to come by the baptism of Repentance for the remission of your sins upon your conversion from your sins at baptism to become like children in harmles conversation, that you may be blessed with children in subjection to Christ the King and Saviour of small and great together, as one people, so *to make ready a people prepared for the Lord*, Luke 1. 17. how ready? but by baptism in the name of the Lord; where may wee more likely find what sort of people the Lord accepteth to baptism than where the Baptist himself perceived his originall warrant for baptizing, in *Esaïas* 40. 11. and there is an expresse for little ones, *Comfort yee comfort my people saith the Lord; every valley shall be exalted, Behold the Lord God will come, he shall feed his flock as a shepherd, he shall gather the Lambs with his arm & carry them in his bosom.*

Behold his acceptation of Lambs more expresse than of baptism it self whereunto *John* Baptist his faith warranted his practise, unless you can mystically draw such water out of the wels of salvation, *Esaïas* chap. 12. (by that bucket or whatsoever else that vessell be) *Esaïas* 40. 12, 15. *Behold the Nations as a drop of a bucket, who hath measured the waters in the hollow of his hand: in the very next vers after that his expression, to the Lambs in his arms, with a promise of his Spirit also, chap. 44. 34. [ I will pour water upon him that is thirsty, and floods upon the dry ground, I will pour my Spirit upon thy seed, and my blessing upon my buds, my blessing upon thy offspring, and they shall spring up as willowes by the water-courses ]* the little plants of willowes using to grow as well as the greater, and the comfort is, the stronger



ger, in that the Lord here speaketh unto them as *Chap. 9.*  
his servant *Jacob* formed from the womb, the chil- *Numb. 2.*  
dren in the fathers name accepted to partake in  
the fathers blessing, as in Gods mercifull accep-  
tance by covenant, one mysticall man from age to  
age as *Jacob* chosen of God in the womb to choose  
the service of God in after seasons of free cove-  
nanting for good, *Esaia's 43. 1.* Thus saith the Lord  
that created thee oh *Jacob*, and he that formed thee oh  
*Israel*, fear not, when thou passest through waters I will  
be with thee, for I am the Lord thy God, the holy one of  
*Israel* thy Saviour.

How comfortably doth this explain the former  
words, *Esaia's 40. 11.* He shall gather the Lambs with  
his arms, and carry them in his bosome, and shall gent-  
ly lead those that are with young? in reference to the  
safe conduct of *Jacob's* family toward the promised  
holy land in figure of heaven, *Gen. 33.* The children  
are tender, and the flock with young, I will lead on gently  
according as the cattle and children be able to indure.  
Thus in confidence of gods mercifull answer to the  
prayer of *Iacob* in his fatherly tenderness, chap. 32. O  
God of my father Abraham, and God of my father Isaac,  
The Lord which saidst unto me, return unto thy country,  
and to thy kindred, and I will deal well with thee —  
deliver me I pray thee from the hand of *Esau*, for I fear  
him, lest he smite the mother with the children  
(brought out onely by consequence of reason in  
pitty without an expresse then for them) I am not  
worthy the least of all thy mercies, and of all thy truth,  
which thou hast shewed unto thy servant, for  
with my staff I passed over this Jordan, and now I am  
become two bands. Notwithstanding two bands of

*Chap. 9.* adversaries under *Laban* and under *Eſau* came to-  
*Numb. 2.* ward him, *Jacob* went on his way, & the angels of God met him, and when *Jacob* ſaw them, he ſaid, *this is Gods hoſt, & he called the name of that place Mahanaim.*

How ſafe are they whom God in mercy defendeth? an Angell of God favoured *Jacob* with a providentiall holy dream, who pilled ſtrakes of white on rods and layed them in the gutters in watering troughs, when the flocks came to drink in the ſeaſon of conceiving, that by ſtrength of imagination, they might (and ſo they did) bring forth young ones with ſtrakes or ſpeckles of white in token of appertaining to *Iacob* for his wages in ſeparation from the flocks of *Laban* the *Syrian*, thoſe young ones ſo bleſſedly marked were gently conducted toward the land of promiſe, by *Iacob* then gaining the name of *Iſrael* as prevailing with God in prayer for his young children, a gracious pattern to be fulfilled by the *Meſſias* that bleſſed ſeed of *Iacob*, to whoſe honour he was forepraiſed thus by the wiſdom of holy prophecy for *leading gently thoſe with young* (or that gave ſuck) and taking the lambs in his arms, in the very place where the holy Ghoſt authoriſed baptiſm prophetiquely, chap. 40. of *Eſaias*.

As (it might ſeem) on purpoſe to mind us how the Lord God of *Iſrael* (according to that pattern about markes for diſtinction to be procured in watering time) would have parents by their prayers of faith (as a ſpiritual conception) at baptiſm bleſſedly to procure that their young children might be marked myſtically for entrance of right appertaining to the *Iſrael* of God; a comfortable

comfortable mark of dignity with duty for distinction from others without that mark of Gods blessing. Chap. 9.  
Numb. 2.

When at Baptism Christ said, *Thus it becommeth us to fulfill all righteousness;* amongst all, would not Christ mind the Righteousness of his forefather *Jacob*, which Jacob so solemnly prepared for the time, *Gen. 30. 33. So shall my righteousness answer for me in time to come; Let it be accounted stoln with me, what is not marked as agreed:* In which agreement betwixt *Laban* and him, two things are specially to be regarded, *Gen. 31. 8, 9, 11, 13.* if *Laban* said the speckled that come of the white Flock shall be the wages of *Jacob*, all the strong cattell bare young ones with speckles of white like haile stones (by the Hebrew word) signifying the blessing to be from God above whose providence in mercy would spare his holy Flock when he stormed others.

If *Laban* said the ring-straked shall be *Jacobs* wages, then all the strong cattell brought young ones with a strake of white about the Legg as a Ring for dutying them by Covenant to *Jacob* the servant in the service of the Lord God of Israel; with admiration found to bee Christ himself in the Angell of presence by comparing together 11, and 13 verses *Gen. 31.* The Angell of God spake to *Jacob* saying [ *I the God of the house of Bethel where thou vowedst a vow to me* ] After the vision of the Ladder from earth to Heaven, at the top whereof the Lord stood, his angels ascending and descending applyed to Christ (*Iohn 1.*) with comfort to the lowest and smallest in Gods house as in a holy flock of *Israel*, over which he reignes as a shepheard; *Fear not little Flock,* all



Chap. 9.  
Numb. 3.

here as in resemblance of blessed old *Iacob* & his return with a flock blessedly distinct from others by a sign from the water of sacred signification as is Baptism.

Numb. 3.

Yet, more evidently by *Ioel* 2. expounded by *Peter Acts* 2. The Lord God made a Covenant to spare all flesh from perishing again by such an other flood over the whole earth : the whole earth rather shall be covered with the knowledge of Gods glory like a Sea at Baptism , over-ruling the Element which was before destructive to be salvificall as a meanes & pledge betokening the Covenant for our common Salvability, spirituallly now in the Church who were bodily saved all as with our forefathers in *Noahs* Aike, even we now all alive were then preserved in Gods love to Man-kind ; and in progress of his free mercy towards Sanctification of Old and Young , he prophetiquely promised to powre out his Spirit in abundance, sufficient to render all unexcusable that are without the Spirit powred so abundantly both on Old men and Young, on Sonnes and Daughters, Men-servants and Maid-servants; although with a difference in manner of effusion; on some visible with an outward signe, as on Christ in likeness of a Dove, on his Apostles and others in likeness of fire tongues, for the more assured holy perswasion of others to beleieve the promises of receiving the Spirit invisibly by ordinary dispensation in the Church of Christ, by his Co-ordination of Water and Spirit for the New Birth at Baptism.

The visible and invisible Effusion of his Spirit from the same love of Christ in the Holy Ghost by  
divine



divine providence to stir up our gratefull admiration in love, circumspectly where we finde his word of a promise recited in part to search for the whole, as the part, (*Rom. 11. 26.*) The whole (*Isaiah 59. 20, 21.*) So for the outward visible effusion of Spirit, *Acts 2. 16.* reciting the promise out of the second of *Joel*, that we may find there Infants included in the promise for invisible ordinary powring the Spirit on all flesh, the promise made to Parents and their children, from which *Peter* concludeth the duty to baptise them every one; *Be baptised every one of you, for the remission of sinnes, and ye shall receive the gift of the Holy Ghost*: Infants have sin, and have need of the Holy Ghost, authour of life, for their sanctification in Spirit that they may have interest in that remission of sinnes in the name of Jesus Christ; *Be ye baptised every one of you*: It is not said for the present, Every one repent, there are seasons for the reasonable service of this duty, no duties of precepts affirmative are reasonable at every season: It was seasonable then for every one to be baptised as *Peter* bid, but the form of speech is altered for repenting then, he saith not there Repent ye every one, but repent ye; ye that have reason to change your mind, for the signification of Repentance is known to be transmutation, a change of the mind from evill to good by the grace of God: His Apostle calleth it an unspeakable gift as a Seed or Root enabling to grow and fructifie by Gods Coöperation in his proper seasons. And if nothing will satisfie the disputers rigid enquireie but actuall penitencie, let them refrain untill in our chap 13. Numb. 2. it may appear, how we scripturally

Chap. 9.  
Numb. 3.

ally prove Gods actuall acceptance of Infants as penitents; Howbeit the duty well performed by parents penitency may help the child, hurt by the fathers unbelief and iniquity, deserving punishment into eternity, from whence to eternal good is a ready passage by faith in the covenant of grace, though a great depth, wherein the minds of sacred Theologie swims with gratefull admiration of our deliverance so wonderfull.

The first *Adam* forsaking God (in whom is all good) ingulfed himself and all his generation by him into all evill, from which onely the second *Adam* (by comming to be one with the son of God, Christ, God and Man in one person) hath redeemed us by his pretious blood, although the shedding thereof was most unrighteous by the *Iews* false accusations, aggravated with the guiltiness of all the righteous blood shed from *Abel* to Christ, all figuring his blood, which was to redeem all those Martyrs and all the Saints in the world as a propitiatory-sacrifice for them all. Behold the *Lamb of God* that took away the sins of the world by his blood as a ransome enough for sin in generall as sinfull even to redeem the shedders of it his adversaries, for whom he prayed, and whom he would raise from death by vertue of his resurrection to life, notwithstanding the watch set against it and their refuge in lies at laying that pretious stone, as *Isaiah* chap. 28. forewarned of that untruth preached *Mat.* 28. by the Roman souldiers, against their own professed knowledge, blaspheming the disciples of Christ under his commission to make disciples by baptising and teaching all daies

daies unto the end of the world, with his word *Chap. 9.*  
of authority to eject the devill that engineer in *Numb. 3:*  
all the Mines of sin through his old serpentine  
enmity then at height against the seed of the wo-  
man, our saviour in tenderneſs of his love ſo care-  
full againſt the enemy, that for ſuggeſtion in a re-  
ſpectfull word (*maſter pittie thy ſelf*) he called  
*Peter* Satan that would have diſwaded him from  
death; (his way) the like to be feared by any that  
would keep the leaſt from benefit of his love un-  
to death yet cenſured them as children of the devil  
that in heart deſired his death (their way of enmity)  
with imprecation of his *blood to be on them & on their*  
*children*, as combined againſt him in their *covenant*  
*with death and hell*, to hold him faſt with warrant of  
their ſeal upon his Tomb-ſtone, to keep him ever  
under meagre of Satanicall confederacy.

Yet all quickly diſannulled by Chriſt his act *Iſa.*  
28. his ſtrange acts in riſing and raiſing up ſinners in  
newneſs of life by his covenant of grace, manifold  
grace of manifold operations who can number  
them? to order them aright as God worketh them;  
beginning to manifeſt ſometimes one, ſometimes a-  
nother, but enabling for all, & binding to all by faith  
in his holy ſeaſons, the word preached aſſured them  
by the mouth of his witneſſes that God had made  
the ſame Jeſus whom they had crucified, both Lord  
and Chriſt, *Meſſias*, the anointed with the oyl of  
gladneſs above his fellowes, for his oyl of grace to  
deſcend from his head-ſhip on them in fellowſhip  
with him by covenant of grace, which they diſ-  
covered themſelves there to beleieve, by ſorrow  
pricked at the heart for it, and by deſire of that  
anoin-



Chap. 9.  
Numb. 3.

anointing oyl his grace to do what he their *Messias* requireth, by submission to what his minifters taught, what fhall we do? repent, change your mind, as from infidelity to faith, and from enmity to the love of Chrift as Lord of life to you, fo to your children as well as to you, and to all (children being the next precedent fubftantive) to all whom the Lord our God fhall call; children as well as parents, all afar off as well as near; afar in time, afar off in place; whom the Lord fhall call in their feafons as he calleth you to repent by change of mind from whatfoever hath made you guilty; guilty in your felves; guilty towards your children, that they may be clenfed from the blood-guiltinefs and finfulnefs of all bloody fore-fathers in fhedding all the righteous blood of Martyrs from *Abel* unto Chrift, and all finfulnefs in unjuftly fhedding the blood of Chrift, in fpitefully blaſpheming Chrift and his good Spirit, in falſe accusing him to death, and enmity toward him dead, in curſed imprecation of his blood on you and your children, as it were preſumptuouſly boafter to answer for it, from all ſuch wickednefs you are not ſufficiently changed untill you have done all that may be to recover your children from under that curſe to the contrary bleſſing, that the blood of Chrift may answer for you and your children by your earneſt effectual prayer of faith and charity to diſengage them from that your imprecatory curſe and covenant with death and hell under the power of Satan, which is not done until you have engaged them under Chrift the Lord of heaven and earth the true moſt almighty Lord of life and death in his covenant



nant of grace to raise them from the death of sin *Chap. 9.*  
unto newness of life, as Debtors to the Spirit, to *Numb. 3.*  
live in the Spirit, and walk in the Spirit, after the  
teachings of the Spirit, when they shall be able  
to learn obedience to Christ in his Kingdom of  
grace, the ensign whereof is baptism in his name,  
that others may regard them as his, sign them as  
his, teach them, and they may be blessed as his sig-  
ned ones, and in due time accordingly bless  
themselves in prayers and performances of what-  
soever they were sanctified unto by their Mother-  
Church, as his bride, in his holy name at baptism  
of repentance, his blessed ordinance for such change  
in every one, *Repent and be baptized*, every one,  
*Joel chap. 2.* God expressly calleth for sucking-Child-  
ren to be brought into the solemn assembly, when  
he made the promise *Joel 2.* applied by baptism,  
*Acts 2. This is that which was spoken by the prophet Jo-*  
*el v. 38. Be yee baptized every one of you — (v. 39.)*  
*the promise is to you and to your children*, for that  
promise sake, as a cause, effectually seek to pro-  
cure the blessing promised, the cause and effect are  
morall ingagements to be conjoyned.

To whom the cause apperteineth to them ap-  
pertaineth, this effect, for because the promise ap-  
pertaineth unto you and unto your children mind  
your duty commended herein, that the effect ap-  
pertaineth unto you and to your children, may by  
vertue of that promise be gained unto and to your  
children, even such children as the Lord meant at  
his proclamation of the promise by that prophecy.

Such children are meant in application of that  
promise by baptism.

Chap. 9.  
Numb. 3.

But children sucking at the breasts were expressly meant by the Lord at that his proclamation of the promise. Therefore sucking children are meant by the Lord at his application of the promise in baptism; that application is by way of command in the Imperative mood, preceptive, as taught in the name of the Commander in chief by virtue of his commission, *therefore go baptizing all nations and teaching them to observe whatsoever things I have commanded you.*

So taken in practise, the Angell said to Cornelius, *send to Peter, He shall tell thee what thou oughtest to do,* Acts chap. 10. v. 6. --- v. 21. *Peter said, what is the cause wherefore ye are come?* v. 33. *Cornelius said, now therefore are wee all here present before God to hear all things that are commanded thee of God,* v. 48. *And he commanded them to be baptized in the name of the Lord.*

This openeth the sense of that imperative [*be ye baptized*] Acts 2. by way of command: both the promise and command appertaining to Christ as principall efficient in the name of the Father Son and holy Ghost, the minister and his administration of baptism serve as instrumentall causes in relation to Christ his power and his Spirit for sanctification & remission of sins here promised towards salvation of the baptised, and magnification of Gods glory, v. 21. v. 11. the finall cause toward all these causes here virtually referreth this causall particle *for, enim, γὰρ,* Acts 2. 39. If any will attempt to barr you from your right of inheritance unto the kingdom of Christ as if this conjunction which the grammar affirmeth to be causal were not causal for your right to the blessing promised by doing the duty which

which is commanded, attend & pray young scho- Chap. 9.  
lars that you may rather hold than lose your right Numb. 3.  
unto that blessing in heaven by holding rather than  
breaking your grammar rules, so dearly learned  
in plenty of stripes, hunger, and cold; and you  
likewise Students in the University by gratitude  
holding fast your excellent art of right reasoning in  
Logiques, and Theologiques principally which fin-  
deth in the sacred text a prohibition, *whatsoever*  
*thing I command thou shalt not add thereto nor dimi-*  
*nish from it*, Deut. 12. 32. and a commination  
most terrible, Rev. 22. 19. with a most solemn asse-  
veration, Matth. 5. God who suffereth not one *lot*  
or tittle of his Law to pass unfulfilled, will not  
have to be sleighted what he hath commanded in  
duty for effectually attainment of what is promi-  
sed, as required in this causall particle *for* appli-  
cation of the promise as made to fathers and their  
sucking children, although curiosity presume to  
take the sense of causality from the causall here  
(*for*, *⁊c*,) by pretending such use of the particle in  
some seeming mistaken instances.

1. Instance *⁊c* *for*, Acts 4. 34. mistaken, as if it were  
not causall in yeelding so good reason of that  
which went before, for in that they lacked nothing  
in such times of persecution it was great grace of  
God in fellow-members toward them, and great  
cause of thanks to God for so great charity by his  
grace in such extremity.

2. Instance Act. 8. 31. as if it were not causall, *⁊c*, *for*,  
being almost at the beginning of an answer, mista-  
ken that answer being by way of interrogatio preg-  
nant of a negative the cause whereof is expressed to



chap. 9. be for that he had no guide, & therefore desired *Philip*  
 Numb. 3. a Minister to teach what he understood not, & that  
 a primary pattern of Gentiles becoming Christians  
 if that cause had bin observed, here would not have  
 monstered so many corruptions against the ordinances  
 of Christ to grieve the good Spirit of reformatiō.

3. Instance, *2 Cor. 13. 4.* mistaken (as meer similitude without cause) for Christ being crucified in his willing infirmity for us, and yet living in power, is excellent cause of comfort in our infirmity to shew Christ in us.

4. Instance *Philip. 3. 20.* mistaken, for the Apostles heavenly conversation is alleged as cause of that exhortation to walk after that example, the neglect whereof is cause of destruction, in the antecedent words.

5. Instance, *Rev. 22. 18, 19.* in that most terrible commination to take his name out of the book of life, if any man shall take away from the word of that book, is it safe even there to take away this causall use of this causall word (*ὑπὲρ*, for) where is so dreadfull cause to fear the neglect of that use in those needfull things offered there to him that heareth, about the bride of Christ, or his marriage supper, and the everlasting covenant in the son of *David* with reference to prophetique invitation, *Isaiah 55.* to partake of the sure mercies of *David*, for himself and his children, at the free water of life, for pardon of sins to be taken when thus offered at the waters? is it not a dangerfull mistake to think that terrible commination not well applied by this (*ὑπὲρ* for) as a causall shewing so great cause why the hearer should not neglect  
 so



so great ordinances of Christ for his bride the church in his and her marriage supper at the communion, and for his and her children at the waters of baptism? curiosity by such extreme provocation hath awaked charity thus as at perill of extreming into eternity the seeming mistakes of such instances to help aggravated.

The sixth Instance in this of the *Acts* chap. 2. 39. about (*ye*, for) as if this causall conjunction were not causall, whereas the promise is applied as a cause of right to procure the blessing promised, by the duty commanded, that parents and children might partake with Gods people in that blessed effect, according to promise, to the glory of Gods truth and faithfulness in his promised child Jesus Christ at his great work of accomplishment. *Acts* 2.

Ye to whom the promise was made be ye baptized.

The promise was made to you Fathers and to your children; ye fathers and your children therefore are to be baptised.

O be ye baptised every one, O comfortable commandment in sweet accord of prophecy with event, opened thus further by that vision of Christ his glory which having filled the temple departed to Mount *Olivet* on the East side, *Ezek.* chap. 11. 23. whence Christ ascended after that he there had bin betrayed, but before his departure *Ezek.* 9. the glory of the God of *Israel* commanded a mark to be marked in the fore-head of the men that sigh and cry for the abominations of *Jerusalem*, & all the marked to be spared, but all to be destroyed old young, both maids and little children, whosoever were

Chap. 9.  
Numb. 4

not marked; if crying little children were spared in *Niniveh*, much rather in *Jerusalem* a remnant shall be brought forth sons and daughters; chap. 22. God called her children his children, chap. 16. 21. & saith, *I will preserve thy fatherless children alive*, Jer. 49. 11. those that were preserved were marked in the forehead, little children were preserved, therefore little children were marked in the forehead, in that mystical mark was a designation of them to Christs glory by prophetically-figurative vision of baptism the Ensign of Christ his Kingliness upon the throne. This was the appearance of the likeness of the glory of the Lord (to wit of Christ as Man king over his Church) which glorious appearance of his kingly mystery stood upon the sole of Cherubims feet like the sole of a calves foot, *Ezek. 1. 7.* it may well be minded whether to signify Christ his Kingdom of grace to be placed over Infants as calves in tenderness at baptism.

That the prophetic sense is about some qualities of man-kind mystically resembled in the vision of calves, it is not usually denied, as *Ezek. 1. 5.* The four living creatures had the likeness of a man, *Rev. chap. 5.* the redeemed out of every tribe and every Nation were signified by them which had the faces of a Lion, an Eagle, a Calf, *Rev. 4.* or that the Calves simplicity most fitly resembleth childrens infancy; but to prove that children as baptized are intended here are three notable occurrences.

As first in reference to the divine commandment for the children of *Israels* departure out of *Agypt* to offer sacrifice unto God, whence proceeded 3 consequences collected by reason in particulars of great consideration in this very case.

1. When

1. When the Lord said unto *Moses* in *Midian*, *Go, re- Chap. 9.*  
*turn into Egypt*, *Exod* chap 4 19, 20. by consequence *Numb. 4.*  
 hereof *Moses* took his wife and his sons and re-  
 turned to the land of *Egypt*.

2. When God said to *Moses*, *goe gather the Elders*  
*of Israel together, and thou and they shall say to the*  
*King of Egypt; Now let us goe (wee beseech thee) three*  
*dayes journey in the wilderness*, *Exod. 3. 16. 18.* upon  
 whose earnestness at last the King said, *Goe ye now*  
*that are men, and serve the Lord, for that you did desire,*  
*Exod. 10. 11.* A rigorous interpretation to stay the  
 litle ones in *Egyptian* slavery whom *Moses* by a  
 consequence of Reason resolved to have included  
 in the deliverance, chap. 10. 9. *We will goe with our*  
*young, and with our old, with our Sonne, and with our*  
*Daughters, for we have a Feast unto the Lord:* mark,  
 the young named in a caution First, as specially  
 welcome unto the Lord of the Feast, as if he feasted  
 in delight of their safety first.

3. When *Pharaoh* said, *Serve the Lord, let your lit-*  
*tle ones also goe with you, onely let your Flocks and*  
*your Herds bee stayed*, chap. 10. 24. He had before  
 said, chap. 8. 28. *I will let you goe that ye may sacrifice*  
*to the Lord your God in the wilderness*, (that was the  
 word of their own Petition, chap. 3. 18.) *Moses* by  
 consequence of reason required all, chap. 10. 26.  
*Our cattell also shall goe with us, there shall not an hoof*  
*be left behind, for therof we must take to serve the Lord*  
*our God, and we know not with what wee must serve the*  
*Lord untill we come thither,* and *Pharaoh* said, *goe*  
*serve the Lord as ye have said, also take your flocks and*  
*your herds as ye have said, and be gone, and bleſs me al-*  
*ſo*, chap. 12. 32.



Chap. 9.  
Numb. 4.

The zeal of *Israel* would not spare one little Child to stay behind them, nor one hoof of a Calf to be detained from serviceableness at the pleasure of God, the glory of God brought them out of *Ægypt* the place of Bondage through the Red Sea in figure of Baptism, 1 *Cor.* 10. 2 into the land of promise, a figure of Christs promised Kingdom in heaven, whence the multitude of strong men was shut out, who murmured in distrust of their childrens safety.

Thus Childrens Baptismall safety may seem concerned in that reference of *Ezekiel* about the soles of a Calves foot to the least hoof safe-guarded out from *Ægypt* through the Red Sea as was the least child concomitant in that wonderfull way of safety through water, by consequence of reason arguing to Gods glory from so great care for calves to greater care of children: Children also because of their great likeness to calves in harmless tenderness well according thus with that mysticall appearance of calves in this propheticque reference to what had passed in *Israels* story figurative of future mercy.

Joyn a second notable occurrence in *Ezekiels* vision of a Rainbow there about the throne, chap. 1. 28. A token of mercy to all flesh, young as well as old, *Gen.* 9. to be saved from a like perishing by water; and as out of the waters at the making of the world, the living creatures abundantly came forth by vertue of the Spirit upon the waters as a hen hovereth over her young, so the word signifieth, herein is a third notable occurrence for understanding the words of Christ (about gathering the children of Israelites like chicken under the wing)



wing) with the Prophetique word of *Ezekiel* about *Chap. 9.*  
 the Cherubins wings under the Throne of Christs *Numb. 4.*  
 glory, by covenant of a new spirit, a new heart  
 with sprinkling water to make clean from sin, *Eze-*  
*kiel, chap. 36.*

*The noyse of their wings like the noyse of great waters,*  
*as the voyce of the Almighty, Ezek. 1. 24.* the Revela-  
 tion expounding waters to signifie people and  
 tongues, declaring the voyce of the Almighty, the  
 voyce of his word in his name, a Baptizing in the  
 name of the Father, the Son, and Holy Ghost, as by  
 the Commandement of the Almighty Lord of  
 Hosts sanctifying People and Nations in his Name  
 by the watery token of his holy Covenant in Bap-  
 tism. Jesus baptizing and *John* also where was  
 much water, *John 3.* In prospect of such mysteries,  
 Cherubims being formed upon the bases of the bra-*sen*  
 zen Sea, the great vessell of water figuring Baptism  
 wherein the Ministers of the Temple washed  
 before they were to administer the ceremonies for  
 cleansing of others, and that great vessell of brass  
 standing upon 12. Oxen of brass, three looking to-  
 wards the North, and three towards the West, three  
 towards the South, and three towards the East, sig-  
 nificant of the twelve Apostles labours to carrie the  
 Doctrine of Baptism towards the four quarters of  
 the Earth, in which respect the vessell of water was  
 called Sea in comparison of the Sea that running  
 through the world about into little springs as well  
 as great Rivers with recourse towards the Sea a-  
 gain. *Habbac. 2. 14. The earth shall be filled with the*  
*knowledge of the glory of the Lord, as the waters cover*  
*the Sea. Revel. 4. Before the Throne was a Sea, and a-*  

Rmidst

Chap. 10. *midst the Throne the foure living, (to wit Cheru-*  
 Numb .1. *bims) one face as a man, another like a calf, young*  
*and old, the redeemed, Revel. 5. the first fruits (first*  
*born) to God and the Lamb, Revel. 14. 4, 6, 7. An*  
*Angell there exhorting to fear God, and give glory*  
*to him, and to worship him who made the Sea and*  
*the Fountaines of waters, the small as well as the*  
*great. Gods fatherly mercifalness hearing groanes*  
*as well as prayers, accepting Children in their dif-*  
*ferent abilities & different duties by the same Spi-*  
*rit in the same Church, so resembled by the vision*  
*of living Cherubins under the Throne, whether as*  
*Eagles in high flying meditations, or else offering*  
*up the Calves of lips in simplest affectioned-Infant-*  
*vociferations.*

In *Hosea 14.* the command to *take words with*  
*them* may appertain to sureties undertaking for  
 Infants, to teach them the words of Covenant at  
 years of discretion, with obedience unto such fa-  
 therly providence gratefull to God and Man.

## CHAP. X.

Num. 1. *Christ King accepteth the parents*  
*covenant, promise Vow for Infants.*

Numb. 2. *The blessing of Christ sent to*  
*all Nations deserveth advisement of*  
*Nationall wisdom and holiness, and*  
*all.*

*all subordinate helps of parents, sureties, Ministers. Numb. 3. All such helps of duties give grace in the word of grace and prayer. Num. 4. Baptismal vomes blessed bounds to the Childrens good.* Chap. 10. Numb. 1.

NUMBER 1.



Oth duties of fatherly providence to care for young children, and of childrens obedience unto their carefull parents undertaking to covenant for right unto both, holdeth in truth as ordained of God in the new covenant also, for such intent proposed Jer. 32. after his own prophetique pattern about the figurative inheritance, read, and considers when the Babylonian conquerors had *Anathoth* the place of *Jeremiah* his nativity, from which the malignant inhabitants had threatned to cut him off tree and fruit, chap. 11. there the Lord God bid *Jeremiah* to purchase land offered unto him by his cosen, in form of lawfull right by evidences of purchase and sufficient witnesses of such his purchased right descendable to the heirs whether old or young, a prophetique application to encourage the peoples hope of returning from Babylonian captivity with their children unto the land of promise a figure of Christs Kingdom. chap. 29. *Jeremiah said, take you wives and beget sons and daughters, and take wives for your sons, and give your*



Chap. 10.

Numb. 1.

daughters to husbands, that they may bear sons and daughters, for thus saith the Lord, that after seaventy yeares be accomplished at Babylon, I will perform my good words towards you in causing you to return to this place, Jeremiah 30. 10. Therefore fear thou not my servant Jacob, saith the Lord, for loe I will save thee from afar off, and thy seed from the land of their captivity, and Jacob shall return, chap. 32. 37, 38, 39, 40. I will bring them again unto this place, and they shall be my people & I will be their God, and I will give them one heart that they may fear me for the good of them and their children after them, and I will make an everlasting covenant with them, the new covenant of grace applied as meant here by the Lord in answer to faithfull Jeremiah admiring at the Lords command for conveyance, and the evidences thereof, one sealed, another open, to be put in an earthen vessell, for thus saith the God of Israel; houses and fields shall be possessed again in this Land, as it came to pass after expiration of the limited time of seaventy years; Daniel received the message from Gabriel for seaventy times seven weeks of yeares, wherein Christ, the prince of the covenant, came, and (broken at death as an earthen vessell) discovered the covenant, sealed it with his holy Spirit, and committed it sealed to the witnesses, his Apostles witnesses of his Gospell of grace to all nations, the treasure in earthen vessels, 2. Cor. 4. now made manifest by the Scripture of the prophets according to the commandment of God to all Nations for the obedience of faith, Rom. 16. faith in the covenant conveyed to children by their faithfull parents-right and help in life, and after their parents (as vessels of earth) assured



fured by witnesses of the covenant sealed by their *Chap. 10.*  
 parents, and that other open evidence to be sealed *Numb. 1.*  
 on the child's part by his own consent at full age,  
 all as by covenant to the glory of God through  
 Jesus Christ in his Kingdom, figured by that land of  
 promise hereditable by the young through their  
 fathers acts, through faith and love purchased by  
 Christs blood as a ransom weighed for old as well as  
 young. Behold in the *Rechabites* also, *Jer. 35.* an ever-  
 lasting example encouraging obedience to parents  
 undertaking for their children from one generation  
 to another, as *Isaiah* said also, *Behold the childrē which*  
*God hath given me*, *chap. 8. 18.* *Heb. 2. 13.* The vow of  
*Hannah* the mother, and the vow of *Elcanah* the fa-  
 ther, for their son, were accepted of God *1. Sam. chap.*  
*1. 11. 21.* with a great blessing; *Levi* was blessed in  
 the loines of his great grandfather *Abraham*, and *A-*  
*brahams* servant (enslaved to choose a wife for his  
 masters son) was blessed with choice of *Rebecca*  
 mother in the blessed lineage of Christ; Christ did  
 choose to be born of *Judah* surety for *Benjamin*,  
 Christ our surety biddeth us love as he did, and  
 learn of him to take his yoke, and bear one  
 anothers burthen, to covenant in others names  
 at baptism; afterwards through manifold deceits  
 and slips of our hearts the covenant often on our  
 parts is to be renewed, but not by renewing bap-  
 tism, for that were to make vain the supper of the  
 Lord, which is rather commanded for establishing  
 us by way of renewing the covenant often, *1. Cor.*  
*11. This cup is the new covenant in my blood* (the sea-  
 ling covenant on our part) *this do as often as ye*  
*drink it in remembrance of me, for as oft as ye eat of*  
*this*

Chap. 10. *this bread, and drink of his cup, ye shew the Lords death*  
 Numb. 2 *untill he come---But let a man examine himself, & so let him eat of that bread, and drink of that cup.* Self examination is pre-required in each worthy receiver of the holy Communion; not so for baptism, God accepting the nationall acknowledgment of consent for themselves and their Infants as parts of the nations unto which this Embassage of mercy came.

Numb. 2. The blessing sent by Christ to all nations may deserye the best advisement of highest in trust of nationall supreme authority, to have their young ones prepared with hope of grace, in subordination of all duties toward effectuall helps of grace in them; grace is a gift of God above nature, to bind in duty to God, and to lift up man above his naturall ability toward the dutifull service acceptable unto God in his freedom of mercy, sure by covenant through the meritorious blood-shed of Christ our Saviour admitting us all to be one body mysticall under his headship which influenceth out of his fountain of Spirit divers gifts into divers members, for their divers operations, towards the good one of another, in their severall measures and seasons, according to the rules of his manifold wisdom in his word, sufficient for the duties to which he calleth them, and by which he worketh in them and with them for union, communion, and communication of his gracious gifts among them as trusted by way of holy dispensation in this pastorall ordinances and paternall offices at his command: 1 Pet. 4. 10. *As every man hath received the gift, minister the same on to another, as good stewards of the manifold grace of God, ministring,* *Dei. 10. 17.* includeth

*so ready to assist the dutifull: that he saith: Commandyt me*  
*Isa. 45: 11.*

deth Deacons, and speaking the oracles of God as *Chap. 10.*  
 stewards, includeth such ministers as *Paul* and those *Numb. 3.4.*  
 other called the stewards of the mysteries of God, *1*  
*Cor. 4. 1.* That they dispensed grace is undeniable by  
 any that heareth *Paul* say, *My little Children of whom*  
*I travell in birth again untill Christ be formed in you,* *Numb. 3.*  
*Galath. 4. 19. I have begotten you, to Titus mine own*  
*son after the common faith*, but excludeth not others  
 from dispensing grace in their paternall duties also.  
 Christ accounteth such as do the will of God to be  
 his mothers, begetting him by grace in others, not  
 by their own ability but by the grace of God which  
 is communicative as light of light; life of life, by the  
 lively seed of the word, *Isaiah chap. 59. 20, 21. The*  
*redcemer shall come to Zion : as for me, this my cove-*  
*with them saith the Lord, my spirit that is upon thee,*  
*and my words that I put into thy mouth shall not de-*  
*part, nor out of the mouth of thy seed, nor out of the*  
*mouth of thy seeds seed, saith the Lord, from henceforth*  
*and for ever ;* thus from age to age the word of seed,  
 and the Spirit therewith, by the new Covenant are  
 communicated from parents to their children as  
 a gift, *Eph. 4. 29. Let no corrupt communication proceed*  
*out of your mouth,* but that which is able to give  
 grace to the hearers, it is the word of Christ that gi-  
 veth grace: But so surely by the covenant, that they  
 by the word and by prayer may freely procure it, &  
 promise with confidence in the words of grace, and  
 vow the work of grace, and bind their children in  
 that baptismall vow for their Good; a blessed bond  
 which bindeth to mercy, safety, felicity, to the glory *Numb. 4.*  
 of Gods truth, wonderfull in mercies to the little  
 ones in the great, and to the great in the little ones,



Chap. 10.  
Numb. 4.

according to his oath, and to othes oath in his holy name.

1 Cor. 13. 6.

As when *Joseph* bound his brethren of Israel for their children afterward, to perform as they did in conscience of that oath for bringing the bones of *Joseph* from *Ægypt* into the land of promise, believed by him and to be believed by them for their own departure from bondage bodily figurative of spirituall, for our learning, as our types or patterns, whereas *Joseph* bound the Israelites by oath for what their children were afterwards to perform.

We parents and sureties by vows bind our selves at baptism for our childrens departure from the bondage of sin to the Kingdom of Christ, to the glory of grace, in prayer of parents and for parents, as for *Ruth*; *the Lord make her famous in Bethel*em and he made her famous in *Bethel*em of *David* her great Grand-child, and *Jesus* her most grand, of whose fulness wee all receive grace for grace *χαρίτι ἀντὶ χάριτος* grace against grace, as in a looking glass, to the glory of grace, in good example, as *Tim.* 1. 3. 5. *I thank God whom I serve from fore-fathers in a pure conscience, and joy for the faith which is in thee, which dwelt first in thy Graad-mother Loys, and thy Mother Eunice,* grace seconding grace, from age to age, by good counsell and instruction of the Spirit, as breathing makes alive the fire again (for so the Apostles word doth signify) as dying coales under ashes of burning consumptions. All ye remaining yet in temptations call to mind how the lively fire of grace warmed in your hearts by the blessings of religious grand-fathers, good grand-dames, dear

Prrents



parents, and other baptismall sureties, for you; and be thankfull and faithfull in minding others of the like, and prayerfull against over-daring, with new extinguishers of those old Graces and holy comforts] of your Infant-baptism, and praise Gods fatherly providence (admirable heavenly providence) having formerly fitted those many links in the pattern of mercy; when old *Israel* sent his children into *Ægypt* to provide bread for the life of small and great in his family, *Simeon* was bound for securing the return of his brethren with young *Benjamin*. *Ioseph* afforded them corn for their journey, with their money in their Sacks mouth. Chap. 10. Numb. 4.

*Iudah* (in confidence of blessing upon young and old) offered to undertake for safety, saying unto *Israel* his father, *send the lad with me, and we will goe; that we may live and not die, both we and thou, and our little ones: I will be surety for him, of my hands shalt thou require him; If I bring him not unto thee, then let me bear the blame for ever;* without such a seasonable surety there had not been safety to them or their little ones: All had untimely dyed with famine, all might live by meanes of such a surety. Father *Israel* at such extremity submitted his beloved *Benjamin* with surety but in prayer, *take your Brother, and God Almighty give you mercy before the man.* God hath heard the prayer beforehand in providing such a Man for mercy, though in an other Country: Mercy to *Benjamin* for his liberall maintenance and education there, mercy to them all, though shadowed a little from them to make it sweeter unto them upon triall and exercise of the sureties fidelity. *Ioseph* asked them of peace (*hebrew*)

chap. 10.

Numb. 4.

*brew) is there peace unto your Father? and he lift up his eyes and saw his brother? Benjamin his mothers son? yet asked is this your younger brother? God be gracious unto thee my son: And this prayer also before it was spoken was heard by God in gracing Josephs heart to become a father in providing graciously for him as a son: Joseph a new and true surety for Benjamins assurance of welfare in a new Country.*

What now could his other surety do but acknowledge his charge, faithfully plead for it, and constantly proceed through the difficulties of it? *Judah said, I pray thee let me abide a Bondman to my Lord instead of the Lad, and let the Lad go up with his Brethren, for I became a surety for the Lad unto my father who will dye if he see not the Lad with his brethren, his life being bound up in the Lads life.*

Out broke the tears with the words of Josephs brotherly kind heart, up went the waggons for father Jacob and the little ones, so came those holy blessed sheafs bound into the barns of blessed plenty, with whom came also the Lord of the harvest, as he promised to Jacob, Gen. 46. 4. *fear not, I will be with thee; God the God of thy father.*

Christ the son of God who chose to be born of Judah the surety for his young brother, and became our surety to God the father even unto death for us, excelling all other in heavenly rich mercies of brotherly kindness, and acceptance of dear suretiships in true gracious holy bonds of baptis small vows and promises, acceptable to God and to his beloved Church, and profitable to the baptised rather in their Infancie, more acceptable unto the son of God Christ Jesus incomparably more earnest  
in

in love than was *Josephs* affectionate desire of good *Chap. 10.*  
 speed for his brother *Benjamins* enjoyment; far *Numb. 4.*  
 greater in the providence of our heavenly father  
 by sanctification in the holy Ghost, than the heart  
 of man can think or tongue express; in *40 of Esaias*  
 where baptism was intended, read how the Spirit  
 censureth *men* as *Grasshoppers*, and *nations* as the small  
*dust*, to set forth the greatness of Gods glory toward  
 the young children of *Israel*, even such as have no  
 might: His unsearchable understanding layeth their  
 first foundation, the everlasting God their Crea-  
 tour and Recreator soweth all their seeds, and best  
 accepteth the first fruits without delay offered by  
 their Mother-Church in prayers; with thanks of  
 Parents love, care and vows: The practice of more  
 vertues, as the fruits of more graces, having promi-  
 ses of more reward in his mercies to his greater  
 glory, more acceptable to his loving Church and  
 her faithfull ministers, with parents more congra-  
 tulatory joyfull, seeing the fruits of their bodies  
 under covenant of blessing in Gods name before  
 their decease, rather than tempt God by presump-  
 tion upon future uncertainties, with neglect of pre-  
 sent opportunities, for interest in the ordinances  
 of his free grace so long denied as wilfully delayed  
 in unassurance for the future: wise parents therefore  
 hast. *Isaiah 35.* biddeth say to the *Hasty* or *strong*  
*fear not*, in performance of the duty to *strengthen*  
*the weak hands* and *confirm the weak knees*: among  
 others, joy to the *desert* there *blossoming as a Rose*,  
*it shall blossom abundantly* by waters breaking out  
 in the desert, a little water in a vessel by Gods co-  
 venant having a spring of his Spirit, even in the



Chap. 10.  
Numb. 4.

driest Countires (elsewhere praised by him as buckets of salvation) for salvation of fools in that way of holiness, fooles cannot erre, the Covenant of God saveth them according to the prayers and vows formerly made for them: And if others attain the gift of discretion they may find these forward vows and prayers of faith in the covenant more profitable unto them in bringing them so soon from under the curse of sin into the Kingdom of Christ, the curse of parents in sin damaging the children; *by the sin of one death upon all, Rom. 5.* by the justice of God *visiting the sins of the fathers upon the children to the third and fourth generation; the iniquity of the Amorites not then full, Gen. 15.* afterwards filled to the destruction of their children; and Israelites also were permitted to fill up the measure of their fathers sins, treasuring up wrath as for themselves & their children, yet to themselves onely wrath, if they do duty for their children.

2. This pre-ingagement for their good preventeth temptation, not onely saveth from fathers sins, but prevents temptation at their first dawning of knowledge, that the devil usurp not the first fruits by surreption in the deceivableness of the evill spirit that worketh in the children of disobedience, *by nature children of wrath.*

3. That they harden not therein by tast of things forbidden.

4. That delay make not duty more difficult through unruly strifes that would arise about limitations of the time for exigence of binding afterwards.

5. Left the licentious unbound slip from good utterly the next way to hell by self-will, the Re-  
robate



probate way of Belial, without yoke, from all which *Chap. 10.*  
 dangerous evils, Infants are bound in baptizing to *Numb. 4.*  
 their good by promise for this life and that which  
 is for ever: such sacred hope and fear are blessed  
 bonds of conscience to keep them safe in duty by  
 teachings of parents, sureties, and friends, approved  
 helps at first in proceeding and finishing by the  
 preachers of the word.

6. To the glory of Gods superabundant grace in  
 Christs conquest over ~~to~~ <sup>the</sup> devils enmity, that as In-  
 fants are guilty but through anothers fault, they  
 might have remedy coming on others feet, & with  
 others mouth professing the Christian faith, which  
 alloweth one to bear anothers burthen, and com-  
 mandeth the *work of the ministry* for the per-  
 fecting and edifying of the body of Christ, by that  
 which every joynt supplyeth in season, effectual-  
 ly working, as bound all to be compassionate parts  
 of the same body, the same holy mysticall incorpo-  
 ration under one Christ, who taketh upon him to  
 pay for our sin, and putteth on us the robe of his  
 own Righteousness. *I am Esau thy first-born said Iacob,*  
*Isaak said, art thou my very son Esau? and he said I am;*  
 Understanding by contract for the birth-right of the  
 first born, he gained the blessing in the name of the  
 first-born. We pray and attain in the name of Je-  
 sus (who is the *Amen*, Rev. 3. *Ὁ Ἄμην*) yea and Christ  
 vouchsafeth himself for performance of what was  
 undertaken by that great God-father *David*, *They*  
*part my garments and cast lots upon my vesture*, Ps. 22.  
*Mat. 27. I will declare thy name unto my brethren, in the*  
*midst of the Church or congregation will I praise thee.* Ps.  
 22. Heb. 2. 12. *Then said I, loe I come to do thy will O*

Chap. 10.

Numb. 4.

Lord. Ps. 40. Heb. 10. While thus *David* answered before for Christ, Christ answereth for us, we pray as one with Christ, and good faithfull Christians pray one for another: it is Pietie, Providence, Charity, not Mockery but earnestness, with bowels of mercy conforming in spirit unto *David* after Gods own heart. 2. *Samuel* chap. 7. 25, 27. *Establish for ever, and do as thou hast said, therefore hath thy servant found in his heart to pray this prayer unto thee; With thy blessing let the house of thy servant be blessed,* chap. 23. 5. *God hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation and all my desire.* *Esaiah* chap. 55. Ho every one that desireth the mercies of *David*, sure by everlasting covenant, take therof as ye desire by prayer of faith in that everlasting covenant for a blessing to you and to your children in Christ the son of *David*. Ps. 132. 12. *If thy Children will keep my Covenant, their children also shall sit upon thy throne for evermore.* Mark this ye fathers covenanting for your children in hope that they also shall reign with Christ accoding to your prayer of Faith including them under his covenant of salvation. Ps. 112. 2. *The generation of the fathers shall be blessed.* Prov. 13. 22. *A good man leaveth inheritance to his childrens children,* whether in *Dauids* sense as becommeth the wisdom of such a son; The covenanting Father by prayer of Faith is heard for his children for the like blessing to be conveyed by the covenanting of his children for their children, in *Hebrew*, the Father leaveth heirs childrens children.

If it were prooveable that *Solomon* (having received his right unto the mysticall inheritance by Gods

Gods

Gods covenant with *David* his Father) did not here *Chap. 10.*  
 gratefully remember that, but onely temporall inheritance on earth; yet this serveth for argument by *Numb. 4.*  
 way of comparison grounded in the word of God;  
 as the mystical inheritance exceedeth the temporal,  
 so the mystical father-hood in Gods mercies and in  
 mens duties exceed the fleshly father-hood out of  
 love to make childrens children heirs.

The like force of just comparison inferreth, that  
 as the vertue of ordinary Grand-fatherhood (blef-  
 sedly providing inheritance for childrens children)  
 abhorreth the son as unblest that provideth not  
 in like love for his own family, but deceiveth them  
 in cutting off childrens children from inheritance  
 which their fore-fathers had' provided for them.

So may the son seem unblest who would cut  
 off his young children from the benefit which hee  
 received for himself and them by forefathers faith  
 in prayers for their interest in the signall covenant  
 of grace to be sealed heirs of heaven in Gods most  
 mercifull acceptance of such faithfull officiousness  
 of forefathers or others in dispensation of other du-  
 ties by the manifold graces of God for one to help  
 an others weakeness, in the body mysticall as well as  
 politicall; Pupills have Guardians, Courts of Ju-  
 stice, sureties stand bound untill ripe age, then they  
 sue out their liveries and take into their own con-  
 sideration what are their duties; how know they  
 but by witnesses, or understand but by counsellors?

*Iohn 1. As many as received Christ, to them gave he*  
*power (the right or privilege) to become the sons of*  
*God, To them that believe in his name: How shall they*  
*believe in him of whom they have not heard? Rom. 10.*



Chap. 10.  
Numb. 4.

Preaching exciteth to consider, and directeth to find that privilege right or power of Gods children in actuall believing and living as they ought, whether then presently converted unto Christ in their full age, or in minority before adopted in in the name of Christ; a fœderall adoption which whosoever have, certainly they were elected hereunto; therein also they were elect unto that their great and blessed help of prayer in publique congregation, where God delighteth to be trusted earnestly, charitably, and faithfully beleiving his promise to hear the prayer of Faith that the Lord would graciously vouchsafe to sanctifie and bless his ordinance of baptism, that he would joyn the inward baptism of his Spirit with the outward baptism of the water, and make this baptism to the Infant (the baptized) a seal of adoption, remission of sin, regeneration, and eternall life, and of all other promises of the Covenant of grace, &c.

At fuller age it were another good help for assurance of their continuance to pray so for themselves rather than to speak against their affectionate Mother Church, against her directory so to pray, and against her thanksgiving unto God for them in hope of his blessing upon such good meanes which they had so long wanted as unbaptised, in danger of utter destruction for ever, if cut off before baptism for contempt.

No just occasion of contemning appeareth in the words that are by way not of addition but of explication in prayer, as bid to call on God, *Acts* 2. for the baptised to receive effectually the benefits,

mer-



Mercies and Fruits of Christs institution which comprehendeth what Christ did aswell as what he said for our imitation at baptism; As (*hoc facite*) *do this* leadeth to consider what Christ did, and what he said for our imitation at the Lords supper; though each circumstance be not required in that charge of imitation, as to receive unleavened bread, and after supper, Judaicall rites to be pre-accomplished by Christ answerable to the figure at the age of thirty when hee was to begin the publique dispensation of the new covenant at institution of baptism, he gave no rule for others to delay their baptizing untill they attained his age, or to be baptised at *Jordan* were he was in a mystery.

---

## CHAP. XI.

*The least baptized mystically partake under the spirituall Ministry for their deliverance from spirituall Ægypt into Christs Kingdom in spirit, his Spirit on the seed of Jacob, his blessing on the buds, dewes. Numb. 2. The Spirit and Water co-ordained: Co-ordination openeth the sense of Sacramentall speeches.*

## NUMBER I.



Et may *Jordan* be well remembred by us; not that any should delay their baptism as *Constantine* acknowledged at *Nichomedia* that he had delayed untill he was ready to dye. The wisdom of our reformers added that Christs baptism sanctified other waters also for this mysticall use, though that of *Jordan* were specially renowned in respect of Christs own baptism, as before by the purgation of *Naaman's* leprosy, figuring baptismall purgation of the Gentiles from the guilt of sin by a new spirit, and before that (in figure of our baptismall entrance into the Kingdom of Christ) for the Israelites entrance into the land of promise as out from bondage through the red Sea (all mystically baptized, young and old, with spiritualls, 1. *Cor* 10. 2, 11. as types for our learning) so through *Jordan* for a memoriall, in that when the ark of the covenant passed, the waters of *Jordan* were cut off from running towards the dead Sea of *Sodom*, 12 chosen men for every Tribe one, carried from thence twelve stones to the first lodging place in their possession as a token for the remembrance of Gods mercy for ever according to his covenant. The first nights lodging was at *Gilgal* the place of their circumcision, *Joshua* 5. so joyning together both types of our baptism, their children though Infants were spiritually comforted and baptized in their passage from bondage of *Ægypt* through the red Sea, and through *Jordan*, into the holy land of pro-

promise figurative of Christs Kingdom.

*Chap. II.  
Numb. 2.*

These being our types, therefore our children (as under covenant of more spirituall ministry) to be spiritually baptised for their passage from spirituall Egyptian servitude of sin into the Kingdom of Christ, the entrance whereof by the Spirit as in a new birth of spirituall life, Christ hath affirmed to be by Water and an unspeakable gift of God, *2 Cor. 9.* but very credible by covenant for his Spirit to thee and thy seed and thy seeds seed for ever, in secret primary mysteries of seed of Father-hood, Mother-hood, Bowells, Womb, Navill, *Prov. 3. 8. Cant. 7. 2.* For sustenance of Infants; Nero-like schismest thou thy Mother-church alive in torments of anatomy to find what God hath hid from thee, revealing her breasts and dewes that tarry not for man? his promised Spirit on thy buds, his Spirit or wind blowing on thy gardens sweets, Herbs, Plants, Roots, small and great, from the four winds with blessings on the whole house of *Israel*, enlivening their children and childrens children for ever, *Ezekiel chap. 37. 11. 25.*

*The wind bloweth where it listeth* saith Christ, about *Numb. 2.* the new born of God, *John 3.* We are wonderfully generated & wonderfully regenerated at baptism, the washing of our regeneration & renewing of the holy Ghost. *Tit. 3.* When Christ was baptised the holy Ghost descended visibly for a majestick warrant of credence the more readily to be trusted in his ordinance of baptissmall grace for others, *Acts 2.* *Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins* (the sin of *Adam* infecting all so soon as they are children of *Adam*)



Chap. 11.

Numb. 2.

and yee shall receive the gift of the holy Ghost, for the promise is to you and to your children: behold the gift of the holy Ghost, to them and to their children; to the Jewes out of every nation under heaven. This is that which was spoken of by the prophet Joel, *And it shall come to pass in the last daies, I will powr out my Spirit upon all flesh*, saith God, who is the best intepreter of his own abundant mercies: Having said there, *Gather the people, sanctify the congregation, assemble the Elders, Gather the children and those that suck at the breasts*, He thereupon addeth, *I will powr out my Spirit upon all flesh*,

Such children as God spake of when he made this faithfull promise, such children are included in his mercifull performance.

But God spake of such children sucking at the breasts when he made this promise, Joel 2.

Therefore children sucking at the breasts are included in his mercifull performance; his mercifull performance was with baptism and the holy Ghost by *Peters* interpretation of the promise, *To them and to their children*: Therefore baptism and the holy Ghost by Gods faithfull and mercifull performance of his promise are ordained to sanctify sucking children.

The promised effusion of Spirit upon all Flesh, implying not onely that miracle of fierie tongues then, but inward sanctification of grace for remission of sin at baptism unto them afar off in time and place, by *Peters* interpretation *Acts* 2. the washing of regeneration, renewing of the holy Ghost, which he hath powred out abundantly through Jesus Christ our Saviour, that being justified by grace we should



should be made heirs according to the hope of eternall Chap. 11.  
life, Tit. 3. Hee saith, through Christ; For Christ as a Numb. 2.  
mysticall head powreth of his Spirit, into the eye,  
the finger, or other least parts of his Church as his  
mysticall body, for we are baptized in one Spirit,  
1 Cor. 12. that is the washing of regeneration, by a  
figurative speech which hath four severall expres-  
sions in holy Scripture.

1. The name of the sign is given to the thing  
signified; as the name of the Paschall Lamb, of the  
Rock, and of Bread, given to Christ.

2. The name of the thing signified is given to  
the sign; as the name of blood to the fruit of  
the vine, the Name of Christs body to the bread.

3. The use of the sign (as eating and drinking) is  
applied to the thing signified.

4. The use of the thing signified is applied to the  
sign; As Christ his bearing of our sins was applied  
to the Goat in sacrifice, on whose head the Priest  
laied his hand, and put the sins of the people.

The ground of such usuall figurative speech in  
holy Scriptures is not onely the likenesse or simili-  
tude betwixt the sign and the signified, to help our  
weak understanding (that through visible outward  
things ascendeth more easily to consider of Hea-  
venly) but chiefly the coordination of them to help  
our faith, as by a seal to believe assuredly that by  
receiving the sign we have right also to partake  
in the benefit of the thing signified, by the good  
good will of our Saviour in his covenant of mercy  
coördaining the sign and the thing signified joyntly  
for the faithfull receiver.

*Sprinkling, washing: as in the figure, so in the figured, and in prophecies for sprinkling Nations. Numb. 2. Christs warning against nakedness, it is a snare, and abomination.*

## NUMBER I.



Utward washing of Water and inward inspiring of Grace, as a new birth, which put together therefore might be so called, the washing of Regeneration, we being born again to live a new life in Christ through assured faith in his Covenant; *Heb. Chap. 10. 22. In full assurance of faith having our hearts sprinkled from an evill conscience, and our bodies washed with pure water, Let us hold fast the profession of our faith without wavering: For he is faithfull that promised, &c.* As in the former speech the use of the sign [washing] was applied to the regeneration, Here (sprinkling) is applied likewise to signify purifying of faithfull soules from the guilt and fowlness of an evill conscience, by grace as instrumentall cause, and the bloodshed of Christ as meritorious cause, through faith believing the covenant of Remission as applied at the washing with water sprinkled on the baptised by Christs ordinance of new covenant more spirituall: And therefore not requiring more of materiality than the old type, *Heb. 9. 19. He took the blood with water and sprinkled the book*

& all the people, saying, this is the blood of the Covenant Chap. 12. which God hath enjoyed you. All that had any of the Numb. 1. sprinkling were accepted, aswel they that were prinkled with less, as they that were sprinkled with more.

The benefit arising by Gods acceptance in his good pleasure for his glory, through the covenant of his mercy, not for the abundance of the material sign (then blood with water) a little sign being enough for assurance of his infinite mercy by that voice from the Throne to small and great; The small having precedence in expression of Gods loving providence toward all. *Rev. 19.*

5. The soul after the image of God whole in every part of the body, the washing of the whole may be signified by washing one part of the body, specially the face, appearing as it were for the whole, and many drops being sprinkled upon one little face may suffice in Gods sight to whom many *Nations are as one drop*, *Isaiah 40. 15.* a drop is round and hath the nature of the whole element, as a spark is fire & may enkindle a great flame to burn a great City, neither is a drop of less ability to quench that spark; yea, had it not been too late after death to cry for help in that torment of flame, by the tip of a finger dipt in water, *Luke the 16.* the tip of a baptizers finger through Gods Ordinance might have preserved the penitent from that everlasting flame into which he desired his brethren might not come. God grant the grace of providence unto all others that by delay of baptism they fall not into the same endless, easeless and remediless fire.

For prevention whereof it may be Christ used  
this



Chap. 12.

Numb. 1.

this parable, or if it were a story, what miserable *Dives* (in remembrance of what he had seen used in baptising) perhaps did wish *Iva Gá-lu*, that the very top of a finger baptising might cool that tormenting flame, an effect so great, that unlikely to be wished upon so small means unless upon supposal of such like covenant though out of season, *Zach. 4. Who art thou that despisest the day of small things?* 1 Cor. 1. *God hath chosen weak things to confound the strong, that no flesh should be presumptuous in his presence:* It was a great offence of wofull consequence, as to eat the forbidden apple, so to distrust in that little Manna like coriander seed.

A little seal in wax is enough for assurance of evidence in a great purchase, a little washing by way of token or sign in covenant of Christianity may oblige a Christian to patience in suffering with Christ, that he may reign with Christ, this is the similitude of Christs death unto which we are baptized, that we may be like him in resurrection, twofold.

The first from sin to the new life of grace.

The second to the new life of glory; The tense is future, *Rom. 6. 5. We shall be (to wit) in the likeness of the resurrection, if we be planted into the likeness of his death;* How? it is expounded in the sixt verse, *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth wee should not serve sin; for he that is dead is freed from sin;* Now if we be dead with Christ, wee believe that we shall also live with him. The death of Christ was by crucifixion; The crucifixion of Christ is not resembled by immersion into the water: Therefore the death of Christ is not resembled by immersion in-



into the water. Or what resemblance betwixt the *Chap. 12.*  
 rock of Christs sepulcher in a Garden, and the flow- *Numb. 2.*  
 ing stream of *Jordan*? resemblance appeareth not,  
 but assurance of our hallowed rest by vertue of  
 Christs buriall, as represented to our belief, for our  
 resurrection, *Rom. 6. 8.* *πιστεύομεν, We believe that we shall*  
*also live with him.* This Faith in our co-resurrection  
 is that intended in baptism by *St. Pauls* own inter-  
 pretation, *Colos. 2. 12.* *ὡς τὸν πικρὸν, buried with him*  
*in baptism, wherein also you are risen through faith of*  
*the operation of God who hath raised him from the*  
*dead: And you being dead in your sins and the uncir-*  
*cumcision of your flesh, hath he quickned together with*  
*him, having forgiven you all trespasses, being circum-*  
*cised with the circumcision made without hands, as St.*  
*Paul there promised; to shew how baptism succee-*  
*deth in effect as a new kind of circumcision my-*  
*sticall, engaging therefore Infants again according*  
*to their former interest of such in circumcision; by*  
*such resemblance reall in spirit and in truth van-*  
*isheth your imaginary resemblance signall in bu-*  
*riall under water, which St. Paul could not institute,*  
*nor doth expressly teach to be requisite by the ge-*  
*nerall tenour of Christs institution.*

Beware of flesh and blood in hankering too much *Numb. 2.*  
 after what is carnall in materials. It is not much  
 water for putting away the filth of the flesh; but  
 the answer of a good conscience which now sayeth  
 us by baptism, as figuratively *Noah* was saved in  
 the Ark from the flood of water; After which, ex-  
 cessive trust in the creature brought unto his shame  
 drunkenness and nakedness together; If that high-  
 virtuous *David* were overcome by seeing once one,

Chap. 12.

Num. 2.

how are they sure not to fall into temptation who lust to see so many nakednesses though in pretended washing?

The Scripture is expresse for covering [*Marke. 1. 4, 5. John baptizing was clothed and girded*] not expresse for such uncovering in baptism as hath been committed with fame and scandals; as if they had not read our Saviours caution, *Revel. 16. 15.* blessing such as keep their garments, That they be not found *naked* to their *shame*, by way of Parenthesis, advertizing thus amidst the plagues of the last and worst Mysticall stormings, as it were purposely to prevent or correct such abuses.

The foul Spirits, which through affectation of knowledg made our first Parents shamefully naked, have no less will nor less skill by the allurements of over-wise curiosity to make naked still out of discontent or distrust of what is in the Name of God all-sufficient.

That his holy will be not despighted under shew of bettering his Ordinances, which with his concurrence once don are don for ever; thus his Prophecy prescribed: *I will sprinkle clean water upon you, and ye shall be clean from all your filthiness*, *Ezek. cap. 36. 25. And He shall sprinkle many Nations*, *Esaia 52. 15.* Is not that a promise for Baptism? that is washing though with little water, enough, as in sprinkling, *Numb. cap. 19. 12. 13. 18. 19. 20. 21.* is expounded to be washing, *Heb. 19. 10. Matth. 3. John had his raiment of Camels hair, and a leather girdle about his loines*: we read not that John or any other were ungirded to baptise or be baptised.

If that *Eunuch* voluntarily went into the water,  
that

that was not his baptism, but his baptism was in what he received there by *Philips* act to baptise him : It was neither necessary nor likely to be totall immersion in his apparell, nor is there any dis-apparelling of the whole body mentioned or implied ; But rather according to the fashion of that Eastern Countrey wherein they had onely Sandalls on their feet slipping them off they might wade into the water, and by aspersion, or perfusion, receive a watrie token by the hand of sacred Ministry betokening their faith in the promised assistance of the Holy Ghost for cleansing their souls inwardly by vertue of Christs Prayer for sanctification in his Covenant, *Luke cap. 3. 21. 22.*

Did not the Baptist in such Prophetique sense of humiliation protest, *I am not worthy to untie the latchet of his shoes?* in service it may seem preparatorie for such his Baptism-Evidence. Enough of that Eastern fashion. *Luke 7. 44. Simon seeest thou this woman, she hath washed my feet with teares and wiped them with the haire of her head; since the time I came in she hath not ceased to kiss my feet, Luke 24. See my hands and my feet that it is I, John 13. He washed the disciples feet, Acts 12. Peters Sandalls* argue the like fashion, as they had another gesture of *accubitus* at their last supper not required at ours : now such Nationall Circumstances being not essentiall by institution for all, And the sick unfit to be dipt in a River might be baptised though they dispaired of recovery, So that their Counsellors in Physick gave them off as dead in judgment of Art, *1 Cor. 15. Envieest thou that Children should have the benefit of like help and care for their weakness? Rather*



Chap. 13.

approve their sprinkling for convenience of their baptism, than disprove their baptism for sprinkling upon so manifold urgencies of reason in holy writ ; about what Christ sent to Nations after publique Nationall advisement and consent of lawfull authority, tenderness of good conscience may confide in Regular Obedience to Christian guidance, which God bless unto them that need , as this Countrey disputant humbly prayeth in charity with zeal against deceivable contradiction.

---

## CHAP. XIII.

*Object. About the word of Faith, Rom.*

*10. Numb. 1. Answer, It is the Parents faith for them and their Children: proved by all the four Testimonies there alleged out of the old Testament, Isaiah 52. Deut. 30. Numb. 2. God accepteth Infants among penitents after example of the Ninivits to which the word of faith referreth, Rom. 10. by Christ exceeding Jonah. Numb. 3. Infants included in those that call upon God*



God, proved by the Testimonies alleged, *Chap. 13.*  
 Rom. 10. *Numb. 1.*

NUMBER I.



He word of Faith prooved to take hold of Children at Baptism by all the four testimonies of holy Prophets alleged in that very tenth Chapter to the *Romans*: as *Verse 15.*  
 [How beautifull are the feet of them that preach the Gospel of peace?]

which *Isaiah* foretold of Christ in singular; How beautifull are the feet of him that publisheth peace? Christ and his Ministers in his name preach the same Gospel of peace, and that too applyed by Baptism as followeth in that same 52. Chapter of *Isaiah*; Be yee clean yee that bear the vessells of the Lord: yee are the greater vessells, But yee bear the lesser vessells to be made clean by sprinkling with water, so shall he sprinkle many Nations. Yee Ministers of such good newes remember it is for little young ones as well as old, in accomplishment of what God promised to his People aforetime when they went into *Egypt* to sojourn there, Behold already prepared for you (in the fourth verse of that Chap.) a Prophetique light of Reference to *Genesis* 46, 47. where God said to Jacob, *I the God of thy Father will goe with thee into Egypt, and will also surely bring thee up againe*; thereupon Jacob arose and his sonns carried him and their little Ones, as in Event through the Red Sea figuring Baptism: So the Prophet *Isaiah* there Chap. 52. foreshewed the return to Zion.

*Awake.*

Chap. 13.  
Num. 2.

*Awake, awake, put on thy beautifull garments O Jerusalem the holy City, there shall we more come into Thee the uncircumcised and the unclean, break forth into joy, for the Lord hath comforted his people, the name of his holy people (as at first) containing Fathers and Childrens Children, even little ones, to be comforted and cleansed by holy sprinkling; are not the Preachers of the good Tidings of the Gospell of Peace here to be rather for, than against the baptizing of little ones?*

Numb. 2.

Secondly, That this word of Faith appertaineth to Children, by that faith of their Parents, It is manifestly prooved by looking to the place from whence the word of Faith ( here *Rom. 10. 7, 8.*) is alleged (out of *Deut. cap. 30. v. 12, 13, 14.*) Look to the antecedents & to the consequents, And then to the very word s there.

In the antecedents at the 6. verse of that 30. chapter of Deut. [ *The Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live* ] A promise, by the first verse of this, applied to those in the precedent chapter with their little Children in Covenant with God. 10, 11, 12, 13, 14. like as the Lord had professed before, Deut. chap. 1. 39. *Your little ones which ye said should be a prey, which in that day had no knowledg between good and evil, to them will I give the Land promised to their Fathers.* Secondly, look into the consequents, Deut. 30. 19, 20. Remember the Parents choice beneficiall to their seed, the seed living by their Parents choice for themselves and for their little Children to live in Covenant with God amongst his beloved People

People, and that forepraised Psalm, inviting the *Chap. 13.*  
 Nations to joyn with the people of *Israel* in that *Num. 3.*  
 blessed condition of their Children aswell as them-  
 selves to live in Covenant with God, *Deut. 32. 43.*

From this collation of consequences aswell as  
 antecedents come we to that word of faith, *Deut. 30.*  
*13, 14.* So nigh that thou needest not say who shall  
 goe over the Sea for us.

The *Hebrew* exposition in the *Jerusalem Targum Num. 3.*  
 hath it [ *That thou shouldst say, O that we had one like*  
*Jonas the Prophet that might go down into the bottom of*  
*the great Sea and bring it to us* ] Christ delighteth in  
 the Evangelicall sense of this comparison betwixt  
 his own death three dayes, and *Jonas* his journey  
 through the Sea to preach unto the *Ninivites* the  
 word which by consequence of their repentance  
 had in effect mercy to them and their small Chil-  
 dren.

The people of *Nineveh* believed God, and put on  
 sackcloth, from the greatest of them even to the  
 least of them, partaking in this mournfull guise as  
 they were capable, and in the fasting commanded  
 by full authority, likewise in the crying mightily;  
 the Lord heard the cry of the least thus changed as  
 penitents in their way, the Lord shewed mercy to  
 the least for their penitent parents sake, what if one  
 should say for their own, yea and for their sake to  
 the parents, or rather to both sorts for his own glo-  
 ries sake? [ *Should not I spare Nineveh that great City*  
*wherein are more than six score thousand persons that*  
*cannot discern betwixt the right hand and the left?* ]

A greater than *Jonas* is here, said Christ of his own  
 glory, in ableness, and greater in willingness of mer-  
 cy



Chap. 13.  
Numb. 3.

cy to Small and Great alike in guiltiness of originall sin by the first *Adams* disobedience, alike needing help of Christ the second *Adam* for their pardon, and accordingly behold like helpfull mercy, Micah 5. 7. *And the remnant of Jacob shall be as a Dew from the Lord, as the Showres upon the grasse that tarrieth not for man.* Micah cap. 6. 4. *O my people, I sent before thee Moses,* by interpretation Drawn out, for as much as drawn out of the Ark of Bulrushes from danger of perishing by water, that he might be prepared with confidence of Gods mercy to lead out the Children of *Israel*, great and small, through the red Sea, in figure of Baptism now saving by vertue of Christ his death called his *Exodus*, Luke cap. 9. 31. by *Moses* appearing there to magnify the glory of Christs passage through the red Sea of his bloodshed for the Redemption of small as wel as great: Hear yee now what the Lord saith there by *Micah* cap. 6. *I sent before thee Moses and Miriam, O my people remember now what Balak consulted with Balaam that he might see the uttermost part of the people,* Numb. cap. 22. 41. that yee might know the righteousness of the Lord: who would not suffer him to curse the utmost, hindermost, or of most mean, of smallest age among them, cap. 7. 14, 15, 18, 19, 20. *As in the dayes of old according to thy coming out of the land of Ægypt—— who God like unto thee that pardoneth iniquity and passeth by the transgression of the remnant of his heritage, He reteineth not his anger for ever, because he delighteth in mercy—— Thou wilt cast all their sins into the depth of the Sea; Thou wilt perform the truth unto Jacob, the mercy which thou hast sworn unto our Fathers from the dayes of old.*



O true and mercifull word of faith to be believed *Chap. 13.*  
 by Parents (*Jacob* like) for them and their Children, *Numb. 4.*  
 and by Children also, for themselves and their Chil-  
 dren age after age, through the deep mysteries of  
 Christs death, like *Jonas* his passage through the  
 Sea, to preach the Word of God, so wonderfull in  
 effect of mercy toward Infants, thus interested in  
 the benefit of Christs death applyed by Baptism,  
*Rom. 6.* according to that word of faith, *Rom. 10. 8.*  
 according also to the prayer of faith in the 13 verse *Numb. 4.*  
 of that chapter, grounded upon promise from *Joel's*  
 Prophecy, where after preparatory monitions in  
 the 1 chap. 3. 14. *hear this ye old men (tell ye your Chil-*  
*dren and their Children another generation: Sanctify*  
*ye a fast, call a solemn Assembly, gather the Elders, all*  
*the Inhabitants of the land to the House of the Lord your*  
*God, and cry unto the Lord, Chap. 2. 16.)* who re-  
 quireth Children to be gathered into that holy pray-  
 erfull Assembly (to fill up the cry) *Rom. 8. 26.*  
*[The Spirit helpeth our infirmities, and maketh inter-*  
*cession for us with groanings which cannot be uttered.]*  
 If the strongest are glad to plead infirmities, how  
 can any deny the benefit of infirmity to the more  
 infirm by the Spirits unspeakable help? Without  
 speech, as a seed-root or principle inwardly moving  
 in Children so required to cry by the Lord, who put-  
 teth teares in his bottle as precious, and sighes in his  
 register as prayers of immortall soules of his own  
 appointing, his mercifulness excellling infinitely the  
 tender compassion of Mothers and Nurses, who day  
 and night satisfy the necessities of Infants upon  
 their cryes as Prayers efficacious for help unto them-  
 selves, and usually procuring helps of mercies to  
 their

Chap. 13.

Num. 4.

their Mothers and Nurses also by such cries.

Secondly the cries of Parents and others compassionate friends in prayers for the Children, and the cries of Gods Ministers in Prayers for both Parents and Children, and the cries of the High-Priests in prayers for them all, and for sanctification of all their prayers as was used every day, much more all (then in great dangers) were in that solemn assembly to cry for preservation of all, in their severall duties united as one man for better acceptance of their prayers in love, to the greater praise of the Lord God their preserver: who for preserving the whole families of *Israel* accepted the first born, as holy to him from among the old, *Numb. cap. 18. 15.* And for each first born his holiness accepted a *Levit* to serve the Priests, and the Priests to offer sacrifice upon the Altar, and prayers, and over them the High-Priest daily to offer prayers as Incense on the Altar of Incense in the holy place, with fire taken from the Altar wherein the Lamb was offered for a daily burnt Sacrifice, significative of the death of Christ, to be offered by the fiery zeal of Christs love for redemption of young and old: All this being implied by the utmost earnestness of the Priests, as Ministers of the Lord, crying in prayer between the *Porch and the Altar* (*cap. 2. 17. of Joel.*)

Thirdly, the Spirit (who knoweth the secrets of God) intended all this for the blessing there promised as most needfull for all the members requisite in that crying assembly to be sanctified by the Spirit: *I will pour out my Spirit upon all flesh*, all sorts which the Lord required to be present in that assembly: Sucking-Infants being required there especially.

Fourthly

Fourthly, that promise of the Spirit intended Chap. 13. obedience in the season of Children from age to Numb. 4. age, as it appeareth, *Acts* 2. by application of that promise upon the very day of Pentecost, when the first born were to meet at *Jerusalem* as an holy presentative of *Israel*, *Exod.* 23. it being the very day wherein the law was formerly given at *Sinai*, with two gracious Allais of Evangelicall mercies by Covenant in present acceptance of Children, because of Gods love to their parents, *Deut.* 4. 37. and expectative faithfulness of Childrens duties in future seasons as they that should grow able to learn from parents and Ministers of Gods Word, *Deut.* cap. 5. 2, 28, 29. *The Lord our God made a Covenant with us in Horeb——speak thou unto us all that the Lord our God shall speak unto thee, and we will do it——And the Lord said, the People have spoken well——O that there were such an heart in them——Alwaies, that it might be well with them and with their Children after them for ever, Deut. cap. 6. 2——7——20. or els-where more largely: Now in the sense of *Joels* prophecy thus opened, Almighty God accepteth the Prayers of *Israel* in that solemn Assembly for Infants as required in the common cry through the Spirit helping infirmities (wayes unutterable,) And as one with their first-born brethren, One with their Parents, One with their Deputy-Levites, One with the Ministers, and One with the High-Priest Officiating before the Lord for a memoriall of all the Tribes of *Israel* and their members as One man.*

Fiftly, This holy Prophetique Spirit of Prayerfull unity prepared for Infants baptizing actively and passively; Actively, *Luke* 1. 10. the multitude



Chap. 13.  
Numb. 4.

of the people were praying without at the time of Incense offered by *Zachary* the Priest, upon whose prayer the Angell brought the glad tidings for conception of *John* that was to be Baptizer in the Spirit of *Elias*, to turn the heart of Parents to their children, and the heart of children to their Parents, so joyning the end of the old Testament with the beginning of the New as one in this substance of holy Covenant for union betwixt Parents & Children and betwixt People and Ministers of the Lord in prayer.

Passively; Acts 1. 14. *These all continued with one accord in prayer*, and chap. 2. *They were all with one accord in one place on the day of Pentecost*, when the Holy Ghost descended, and *Peter* said, *This is that which was spoken of the Prophet Joel* — Repent and be baptized, for the promise is to you and to your Children — for applying the benefit of the promise, take the seal for assurance thereof. The seal is Baptism; Be ye baptized therefore applying the benefit of the promise to you and your Children even such as were meant in the promise which God made when He called for Infants sucking at the breasts to partake in the blessing promised.

As by vertue of Christs prayer, his prayer for the Spirit on the Baptized, and for fulfilling all righteousness by dealing for them who need, as all need him both small and great, for remission of sin, *Matth.* 3. Christ his prayer for them whosoever shall believe in after generations, and that the world might believe, *John* 17. 20, 21. Christ his prayer at death for them who knew not what they did, *Luke* 23. on the tree of the Cross, promising Paradise and opening way thereby to the tree of life in which he grafseth the baptized.

The



The prayer of Christ at the right hand of God, *Chap. 13.*  
his continual intercession able to save to the ut- *Numb. 4.*  
termost τὸ παντελὲς to all ends for Young and Old  
that come unto God by him, *Heb. 7. 25.* in his Priest-  
hood after the Order of *Melchizedeck*, blessing *Abra-*  
*ham* Father of the faithful, in whose blessed Seed he  
believed that all Nations were to be saved before  
he had any Seed, God calling things to come, as if  
they were already; *suffer little Children to come to me* said  
Christ; how? by their Parents or friends arms bring-  
ing them to Christs Arms, *Mark 10.* Are not such  
among the called of the Lord, whom the Lord call-  
eth for himself, and blesteth when they come? thus  
Infants helped of others passively to their Bap-  
tism.

To which agreeth also the word of Faith ground-  
ed on that other Prophetique testimony, *Rom. 10.*  
*20. I was found of them that sought me not, I was made ma-*  
*nifest to them who asked not after me,* from *Esaïas 65. 1.*  
*23, 24. They shall not labour in vain, for they the Seed*  
*of the blessed of the Lord, and their Budders offspring with*  
*them—— before they call I will answer,* the next verse  
referring to the eleventh Chapter of *Esaïas*, where  
at the Ensign ( Baptism the Sign of Nations obe-  
dience to the Kingdom ) of Christ, Infants and  
Children sucking at the breasts, meet with Vipers,  
applied by *John* the Baptist at the time of baptizing,  
*Matth. 3.* Thus the Word of Faith, and the Power  
of Faith, take hold of baptized Infants, whether by  
the Seed of Faith in the unspeakable gift of the  
Spirit, or in the prayers of Parents or other Sureties  
by vertue of Christ his prayer for futurition of  
good seasons, enough to bind them in Covenant

Chap. 13.  
Num. 4.

unto the duties of Faith as shall come the sooner the better.

Affirmative precepts oblige in vertue *semper, non ad semp r*, this præcept of Faith bindeth all in Covenant still, but not still to the Acts of Faith, untill ripeness of Age and opportunities, *Acts the 10. If thou believest thou maist be baptized*; To beget from that Particular Affirmative about an Eunuch, an Universality to the deniall of others, were an unreasonable fallacy by the Judgement of common experience in mens discourses, allowing respits of duties according to the diversities of ages capable of favour, to infants in states of Coppihold or Inheritance, which yet require actuall Homage at admittance of the Elder; actuall Faith is of absolute necessity to Salvation onely, then when want of Faith absolutely bringeth damnation, *Mark 16. 16. He that believeth not shall be damned*, which our Saviour himself expounds to be in the last day, *John 12. 48. the word that I have spoken shall in the last day judge him; He that receiveth not my word, he receiveth not me*. Such infidelity damne h, when it is finall; but he who received not the Word yesterday, may to day, he that to day rejecteth Christ in the morning, may believe and obey, in the eleventh hour; *Behold now is the accepted time, now is the day of Salvation*, 2 Cor. 6. 2. *nūc, nunc seculo*, As *Matth. 12. 31. nūc*, extendeth to the whole life of Man without remission; So the [now] extendeth to the whole life of Man for acceptance to Salvation; whensoever in heart he consenteth to believe in the Covenant of grace; then may it be truly said, now is the day of Salvation, now is the accepted time of saving Faith, to be.

believe through the blood of the everlasting Covenant, *Chp. 13. Num. 4.*

Gods everlasting love, decrees, and purposes do Coexist and Cooperate by grace, in whatsoever differences of time efficacious grace doth Operate in the baptized, *Exod. 3.* when God would be known to the Glory of his Name in delivering Small and Great from *Agypt*, and favouring the Small more in Event, as those which he purposed to bring into the Land of Promise, Figurative of Heaven, whereas in our translation he hath this name [ *I am that I am* ] the Hebrew word properly signifieth [ *I will be what I will be* ] specially delighting in magnification of his Glory for the Future, though present alwaies, *simul & semel*, in the *nunc* of eternity, which verifieth the future in words *præterit*, *Rom. 8. whom he hath predestinated he hath called &c.* In his wisdom omniscient, with power omnipotent, both omnipresent in assisting as well as ordaining all opportunities in Christ, *the same yesterday, and to day, and for ever*, opening the everlasting doors as King of Glory, Priest for ever to save τὸ πῦπλὸς to the uttermost, the great Prophet upon Oath to fulfill all which the Prophecies have declared for Small and Great in mysterious holy rati-  
habitions of Faith; if thou comprehended not, re-  
prehend not.

Obj. *About putting on Christ at Baptism*

## CHAP. XIII.

Object. Numb. 1. *About putting on Christ at baptism Gal. 3. Answered.*

Numb. 2. Object. *About the answer of a good conscience, accommodate.*

### NUMBER I.



Accommodation; Christ was put on them, when they were baptized to be Members of his mystical body the Church, to be covered with the Garment of his Righteousness, through the merits of his blood-shed to wash them from the guiltiness of sin in his name, as their surety paying their debts, and becoming a Mediator of the new Covenant betwixt God and the faithfull, according to their prayers of faith in that Covenant of mercy, to them and to their Children, through Christ his righteousness, applied unto them in Christ, when Baptized in his holy name; so made one mysticall Christ, by his good pleasure to have interest in him & his righteousness; And trusting in that alone, and glorying in that alone, as called thereunto; yea & known to be the true Church of Christ, by professing it for her self and all her true Children, as the Prophet of the Lord foreshewed in praise of the Covenant of mercy that endureth for ever, *Jerusalem shall dwell safely, and*



and this is the name wherewith she shall be called [The Chap. 14.  
Lord our righteousness] Jeremia 33. 76. Ours: mo- Numb. 1.  
therly dear affection holding fast her young under  
her best garment, and most precious ornament, her  
husbands heavenly good pleasure, for adorning and  
subbrachiating them neer to his heart, under his  
white garment of love, both safely together. Loe the  
*Son of Righteousness*, Malach. 4. Christ his *Face shin-*  
*ing* as the *Sun*, Rev. chap. 1. Rev. 12. 1. 5. 17. The  
*Sun Clothing the woman pregnant*, and pained to be  
delivered of her Man-child: after which the rem-  
nant of her seed. So *Jerusalem* the mother of us all  
according to the analogie of *Sarah* and her young  
*Isaac* in Covenant of Grace, a Covenant of faith:  
the Parents faith believing the promise before the  
Child was born, and afterwards all the time of his  
Minority, for example of all Nations to be blessed  
in him, *Rom. chap. 4. 16, 17, 24, 25.* blessedly believing  
the Covenant of Grace by faith about a Child and  
to a Child for the time to come, faith imputed for  
righteousness unto *Abraham* as believing the pro-  
mise, and faith to be imputed unto the Nations for  
righteousness in believing Christ to be raised from  
death for Justification of them and their young  
Children in that Covenant to blessed *Isaac* as a pat-  
tern of grace in that allegory.

For contempt whereof *Ismael* cast out of the fa-  
mily became a pattern of the *Israelits*, and that  
bloody *Jerusalem*, degenerated into the condition of  
*Hagar*.

Take heed of mocking at the Covenanted interest  
of the young, by God judged persecution there. *Gal.*  
cap. 4. 29. 27. Now we bethren are Children of the

Chap. 14.  
Numb. 2.

*promise as Isaac was*, before he believed actually, by vertue of his Father *Abrahams* faith: so we by vertue of the faith of our parents and ghostly Fathers, ministers of Christ his Church, by vertue of Christ his Commission for admitting all Nations at baptism in his Name; so putting Christ on the faithful and their Children.

Christ was put on them at baptism who were then not to be Circumcised; But the Jewes children were not then to be Circumcised; Therefore the Jewes children had Christ put on them then: *If you be Circumcised Christ shall profit you nothing, you are fallen from Grace*; to which you were called in Christ whom you have put on at baptism, out of whom you fall again if you are Circumcised; They that are freed from Circumcision have Christ put on them at baptism; Children are freed from Circumcision; Therefore Children have Christ put on them at baptism; their freedom is in Christ put on at baptism; *stand in the liberty wherewith Christ hath made you free*. The wisdom of the Holy Ghost reproved the *Galatians* as if they were bewitched in refusing the grace of such liberty for them and their children in Christ from the bond that was sured for ever, on them not to be exonerated, but in mystery by some higher verification of Christ put on: and that putting on is by Covenant of union with Christ in spirit at baptism in his name.

Numb. 2.

2. Obj. 1 Pet. 3. That which now *saveth* us is the *answer of a good conscience*, like *Noah his Arke*. Accommodation; The benefit of that preservation was to us all, young and old, preserved in *Noah* and his sonns then, but by the fatherly providence  
of

of Noah, praised, Hebr. chap. 11.

Noah by faith being warned of God of things not seen (then) as yet moved with fear prepared an Ark for the saving of his Family, by which he condemned the world, and became heir of the righteousness which is by faith : faith in believing ; what ? Gods promise or Covenant so to save him & his family : Faith about what things , unseen ? about the flood, and about saving them of his family then unseen , as unborn (it may seem ) or but new born ; when he began to prepare for the preservation of himself & of his family to the condemnation of unbelievers , when he preached unto them Gods righteous anger against sinfull mankind : Anger revealed, when ? in the next words precedent, Noah was five hundred years old, and he begat Sem , Ham , and Japhet : Sem about two yeares after. Sem an hundred yeares old two yeares after the flood , Gen. 11. and the flood came in the six hundredth year of Noah his life, Gen. 7. by which Interpreters argue Japhet to be elder , Noah begetting Children about the 500. year of his age, about his beginning to prepare for their preservation by faith in Gods Covenant, afterward established with him and his that entred into the Ark , 1 Pet. 3. to the praise of Gods longanimity , long patience, in the dayes of the Ark prepared, μακροθυμία, the long affection of God expecting the triall on the one side of the disobedient scorners, and on the other side of ripening obedience unto the Covenant which the Father in faith had undertaken for his Childrens preservation by water ; *in* , Cui , to which the Corresponding Antitype in baptism that now saveth us, now prepareth us to be saved in fellowship

Chap. 14.  
Numb. 2.



with Christ everlastingly, by virtue of his Resurrection to raise us up again; Not the putting away the filth of the flesh, as by washing, which is the outward token; but more principally, the Spiritual part in duties of a good Conscience, Asking, Stipulating, Interrogating, Answering, as the word is diversly translated upon supposall of these diverse significations, all contained in this word, *ἐπερωτῆσαι* from *ἐπερωτῶ* to ask God or Mán, to ask God in Prayer, as Christ implyeth, *Ioh. 16. 26.* and *Luke 7. 3.* in that word was the Petition that Christ would save or preserve.

1. In this allowed sense at Baptism, as the Minister asketh in prayer unto God; So the Parents or their Supplies ask in their prayer unto God for the baptized, and the baptized Infants afterwards are to ask in praying for themselves.

2. This is to be the prayer of Faith, believing the Covenant in Gods holy Name at his Command for baptizing all Nations.

3. This prayer of Faith in obedience to Gods command, and in belief of Gods Covenant, implieth those Acts of Duty to be covenanted in seasons respectively, so to pray and believe as in truth each of their bounden duty.

4. This respective covenanting for Acts of their own duties, implieth also Stipulation Ministeriall and Paternall. The Minister in the name of the church, under whose Charge, Nurture and Education the Motherhood of holy church admitteth and sealeth the baptized among her children as Gods children by his Ordained, and her trusted Ministry, may be said to be stipulate; undertaking



her part in the Covenant betwixt Christ and his young babes; for whose Future fidelity their Fathers also may be Sponsors to stipulate and undertake the Vow of Duty for their Children, that in acceptable time the Children may with their own gratefull consent be bound to perform and stipulate for their Children, in faithfullness, to sanctify the perpetuall fruitfulness of Holy Church.

5. This holy stipulating or undertaking by way of surety needeth and therefore implieth Interrogation, to mind of these duties. As what dost thou here *Eliab* in Spirit forerunning the baptizer? and Secondary baptizers interrogating Sureties; and both Ministers and Sureties afterwards interrogating the baptized in Catechism for consent unto the vows in their names.

6. By such needfull Interrogations, intending faithfull answers of a good conscience unto God, that the baptized with their own after-consent, may willingly stand bound in the promises and vows as it was before covenanted for them.

7. There is intended also seeking in prayer unto God for grace, that such answer of a good conscience with these other duties may effectually prepare the baptized in faith of the Covenant-blessing to be saved by the Resurrection of Christ Jesus unto life everlasting.

8. The Notion of all these duties being all comprized by virtuall Implication in the large sense of this *ἐμπόνημα*, the word here signifying virtuall engagement of faith in a good conscience, for saving the baptized through all Future extremities; all these translations accord in truth, correspond-

Chap. 14.  
Num. 2.

ing as the substantiall Antitype of what was shadowed by that outward preservation of *Noah* and his Children, it inferreth excellent comfort in our baptismall covenant for Infants, In believing and glorifying God for his longanimity; would yee rob him of his glory which the wisdom of the Holy Ghost would have betokened unto posterity by the token of his everlasting covenant in the Rainbow? in remembrance whereof he might be said for his Israelites safety to baptize them in the cloud and in the Sea, when the token of his presence by covenant of mercy led them through the red Sea into the wilderness, as they went through the waters of *Jordan* into the land of Promise, so when they were to return into the land of promise at their deliverance from *Babylonian* captivity the Prophet *Ezekiel* cap. 1. saw the appearance of a Rainbow again at *Gh-bar* the river running into *Euphrates*, whose waters were divided for safe passage of *Cyrus* their deliverer, by drying the water, as *Isaiah* had prophesied chap. 44. 27, 28. and chap. 54. 8. *I will have mercy upon thee, saith the Lord thy Redeemer, for this the waters of Noah to me.* Luke chap, 17. *As it was in the days of Noah, so shall it be in the days of the Son of Man.*

*Noah* in his Artificiall Whale above water, *Jonah* in his living Ark under water, figured Christ in the deep of Death for our sins, yet arising again for our Justification: in truth whereof the Spirit of prophecy might say, *the Lord our God will cast all thir sins into the depths of the Sea*, Micah 7. Enough o Baptize us all from our sins: all repenting after example of *Niniveh*, they and their children, of which see our chapter 13.


CHAP. XV.

Object. Numb. 1. *About practice. Accomodat. practice supposed upon proof of right by the commission in generall, and in speciall by twelve testimonies in the new alleged out of the old.*

Numb. 2. *The practice affirmed in generall: no expresse for restraint in right or practice: silence no disproof.*

Numb. 3. *More for proof of practice in the Apostles time by observations out of antiquity.*

NUMBER 1.

Obj.  If it had been prophesied of Christs time, it would have been practised in Christs time. But what warrant of the written word for that?

Accomodat. Enough many ways already noted here.

I Christ his generall Commission for the Ministry to baptize all Nations as the sign of their subjection to the Kingdom of Christ, Infants being such parts of the Nations as have right unto the Kingdom

chap. 15.  
Num. 4.

dom of Christ by Christ his warrant, and by Christ his interpretation, all being required before their entrance into his Kingdom to be born of water and of the Spirit, which is the New birth of the baptized.

2. More speciall commiſſion about Infants opened, by comparing the testimonies of holy Prophecies alleged out of the old, and applyed to baptism in the new Testament, as above discoursed; for Instance:

1. Comparing *Esaïas* cap. 8. 4. 16. 18. alleged *Heb.* 2. 13. Infants were sealed Disciples as signes to shew that Christ would sanctify such in his Church to be his brethren (in the name of the Father called on them at baptism.)

2. *Rom.* cap. 15. 12. alleging *Esaïas* cap. 11. where Infants meet at the sign or ensign of Christ with *Vipers* to be changed as the sign of baptism, applied *Matth.* 3.

3. *John Baptist* for warrant of his baptism, to prepare a people for the Lord, alleging *Esaïas* cap. 40. where the Lord specially designeth Infants among the people whom he will have, according to that Prophecy.

4. Christ compareth his death three dayes to the three dayes-journey of *Jonah* through the Sea to preach the word which contained mercy to Infants, And saith, *there shall none other signe be given*, none contrary to such mercy.

5. *Israel a watered Garden*, *Isaiah* 58. 11. A Garden having young Plants as well as old, applied to the Church at Baptism, when they are *Complanted*, *Rom.* 6. as *Willows* by the water course, and as budds



on which the blessing is by promise and the Spirit *Chap. 15.*  
on the *Seed*, *Isaiah* 44. 3, 4. *Numb. 1.*

6. The acceptable year of Jubilee ( when Inheritance acrueth to Parents and their children, *Levit.* 25. 41. *Esaiah* 61.) fulfilled by Christ, as He alleged, *Luke* 4. upon his return from baptizing.

7. When he minded also the Spirit of his Fore-runner in *Elias* a Reliever of the young as well as old with oil in figure of Grace.

8. The first fruits sanctifying the elder in profession and Prayer for young children, *Dent.* 26. applied by *James* cap. 1. 18. 27. cap. 5. 16, 17. to make pure by the washing of Regeneration, *Tit.* 3. 5. *John* 3. 5. 5. 13.

9. The Holy flock of *Jacob* distinguished by marks through the Dams conception by reason of the party-coloured Rods in water; Figurative of Holy distinction betwixt Infants marked unto the Gospell-grace according to the Parents conception in prayers of Christian faith at baptism, and others unbaptized: unclaimed by Christ in his Righteousness, *Matth.* 3. 15. after his Forefather *Jacob's* example of Righteousness in claiming only the marked, *Gen.* 30. 33.

10. The Saviour of *Israel* as a Shepherd saving young and old; His Arm shall rule for Him ( such as understand not yet his Word ) with his Armes He will gather the *Lambs*, and carries them in his bosom, *Isaiah* 40. 10, 11. the baptism of *John* there being Prophetically premised applied to Christ the good Shepherd. Lambs preceding the care of Sheep, *John* cap. 21. Understand our Heavenly Shepherds love for <sup>by</sup> your own pasturing, washing, and

Chap. 15. and marking your Lambs; as your tender hearted  
 Num. 2. Mothers by what you do to your broods, your  
 henns to chicken: So Christ to your children and  
 His.

11. Christ granting to little children a right in  
 the Kingdom of God, into which he saith that none  
 can enter, except *He be born of water, and of the Spi-  
 rit*, thereupon by the Spirit blowing as the *wind*, is  
 called to mind that promise of his Prophet Ezekiel  
 cap. 36. 25, 26. *I will sprinkle water upon you, and you  
 shall be clean from all the filthiness: And a new Spirit  
 will I put into you,* and chap. 37. *A Spirit of life to re-  
 vive the Children of Israel from the four winds on the  
 Quarters of the earth*, blowing in events of Gods  
 wrath against the obstinate, but in mercy to the re-  
 turning children of *Israel*, and to their childrens  
 children for ever. Rev. 7. At the presentation of the  
 four winds, hurt is restrained untill the children of  
*Israel* were *marked in their foreheads*, all that were to  
 be spared: Childrens children were to be spared,  
 while they were little; Therefore they were to be  
 marked into that preservation, to wit, in the sprink-  
 ling of water by covenant in the Spirit.

So come from the four winds, O Spirit, and blow  
 upon the dead in sin, that they may be raised, small  
 and great, unto the new life of grace. Ezek. 37. 9. 14.  
 25, Rev. 20. 12. Amen.

12. For conclusion of baptism from the promise  
 to them and their children, Acts 2. alleging the se-  
 cond of Joel, where God calleth for Infants, at the  
 promise-making to pour his Spirit on all flesh: In-  
 fants are concluded in that promise performing at  
 Numb. 2. baptism. Besides these manifold speciall reasons for  
 practising

practising childrens baptism, That practice was expressed in generall, *Mark* chap. 1. 46. the land of *Judea* went out, and they of *Jerusalem* were all baptized of him, confessing their sins, (to wit Generall) the law then requiring and accepting confession in generall, *Lev.* 16. verse 21.

4. The Evangelist supposed that the world would not contain the books, if all should be written that *Jesus* did: Silence of holy writ therefore is not sufficient proof that there was no practice of particular Infants baptized, if that be silence which noteth the women and children among the thousands that came to Christ and had benefit in what he commanded, *Matth.* 15. 35. ἐκέλευς, the verb indefinite, from whence is derived κέλευσμα, (*1 Thess.* 4. 16.) the word of command wherein the Lord will raise the dead, small and great (*Revel.* 20. 12.) unto which baptism prepareth & interesteth (*Rom.* 6. 5.) by vertue of Christ his command, with promise of his presence in baptizing to that end, as the master of a ship for preservation of small and great from perishing by waters.

5. Resting in that excellent rule of Theology, That there is no sure hold for Christian people but the light of Gods word, all men being liable to deceive or be deceived, by report of error or uncertainty; yet Students in the Monuments of Antiquity find many weighty graines for inclination of their Prudentiall Scales toward the reteining of Infant-Baptism, as in accord with the practice of the Apostles time, among the witnesses whereof is that confessed antient book in the name of *Denis the Areopagite*, whose praise is in the holy Scripture, a learned



Chap. 15.

Num. 3.

ed man, called to be a Christian by report of Miracle in fact, or probable observation of that Eclipse of the Sun at noon-tide on the day of Christ his passion about the Paschall full Moon.

6. The practise of Apostles is implied so far, as their successors praise Infant-baptism to be an Apostolique Tradition: The first traditors or writers whereof being so antient, that their own immediat Fathers might have conversed with *John* the longest surviving Apostle.

7. Antients both of Greek and Latin Church so accepting the report of Infant-baptism from the Primitive age, their agreement is a stronger inducement of our credulity.

8. The first Synod of Reverend Antients assembling in Council to consider thereof approved Baptism of Infants in the time of *Cyprian*.

9. *Jerome*, who lived in the holy Land time sufficient for Inquisition, a diligent Inquisitor of Apostolique practices there, approved infant-Baptism as derived from their times.

*Augustin* agreeing with *Jerome* therein, are of much esteem for their excellent Administration in the Church of Christ. Hence fame of Baptism was more lowdly trumpeted, and the Church of Christ enlarged mightily thereby.

10. Yea, God blessed the practice and doctrine of Child-Baptizing, also to purge the Church from the wicked *Pelagian* heresy: for as much as the malady being perceived, to wit childrens guiltiness of *Adams* Originall Sin, Faithfull Christians held it their Paternall duty for abundant caution of safety to speed the remedy by baptizing children: Note



in those Antients how they grounded their practice in the holy Scriptures though some differed out of error, doubting of remission if they sinned after baptism. *Chap. 16.*

11. It was the fate of the *Roman* Imperiousness to be so long unbaptized untill they were ready to be prevented by death : whereas their baptism should have sealed them from the temptations of Satan that affected to usurp them as his Instruments, in advances of the fatall accursed *Roman* Mystery : Think what it is to have the Seal of Christ, for restraint of Satan, (*Rev. 20. 3.*) by vow renouncing his works and snares, for munition of the baptized.

12. The practice of Child-baptism having continued throughout all ages by succession, Christian prayer had joyes in comfortable hope of blessing by so succeeding from the Apostles, with whom our Saviour promised to be (*Matth. 28.*) unto the end of the world, to wit in the successors of the Apostles Ministry, baptizing and teaching as Christ commanded for all Nations and all times unto the worlds ends.

---

## CHAP. XVI.

Numb. 1. Object. *About the restraint of commission (Matth. 28.) to the Apostles: Answer, it extendeth to their Successors in the Ministry, by lawfull Ordination,*

*Ordination, proved by ten notes, Num. 2. How that Succession was uninterrupted, and Christ his promise performed, in event before the reformation, and in speciall our English ordinary Ministry was preserved from the objected Apostacy, or depth of Antichristianity, by the blessed providence of God to his Glory. Numb. 3. Why the new Dip-pers Ministry not warrantable, and their form of Baptism unsufficient to shut out Satan, or bind him up, or to Seal Christians from his power: after they have let loose that Hellish Enemy, by renouncing their former Baptismal vow to forsake the Devill & his works.*

NUMBER 1.

Obj.



*Christ promised to be present with his Apostles; in whose age many great things were to be done, for destruction of the Temple, desolation of Jerusalem by an Army, dissolution of the Judicial Government there; In Sense whereof,*

*the*

the Apostles admonished the Jews as then in the *Chap. 16.*  
last times, yea, that it was the last hour, and that *Numb. 1.*  
the ends of World were come upon them.

The name of the World may be restrained unto the then present Age or *Seculum*, a signification not unusuall of *αἰῶνος*, the word there.

*Ans.* The words in Greek are all dayes, *πάντας ἡμέρας τῆς αἰωνιότητος*, to the finishing, consummation, or accomplishment of all which Christ commanded to be taught, believed, and to be done in all Nations, as his Disciples by teachers and learners in Event, as Conclusions, Effects, and Inferences from his all Power in Heaven and Earth; All is given to me, Go ye therefore; Lo I am with you all daies to the end for perfective finishment of the World through effectuall presence of my Power in Spirit and truth. *Amen.*

Our Saviour had foretold his departure, and was professedly departing even then from his Apostles; Therefore his promise was not for the continuance of his bodily presence with them, nor of their bodily presence to the end here intended.

The woes threatned for their times, he calleth *the begining of Sorrows*, implying for the Future long-lasting calamities, banishment of the Jews out of their Land, oppression in other Countries, and dissipation to the four winds, and yet the Generation or Kindred of the Jews not utterly to pass in endless misery, but to be delivered and called from the four winds in the end, when the times of the Gentiles are fulfilled, by the free grace of God enlivening them from the death of sin and unbelief, to a lively



Chap. 16.  
Num. 1.

lively Faith in Christ through the Seed of his holy Word fructifying to a plentiful harvest, which Christ himself Lord of the harvest calleth the end of the World, *Math. 13. 39.* *ἡ συντέλεια τοῦ αἰῶνος*, the very same word in the same sense used, as in this promise of his presence with them to the end; in the succession of their ministeriall Authority by Christs his assistance promised to them, and in them, to their lawfull Successors, rather than to their personall Operation onely, which continued not unto that end of the Great harvest, the full In-gathering of Jews and Gentiles in Christ, to the Glory of his Spirit by the Ministry of Glory dispensing the Gospell of Glory in the Face of Jesus Christ, untill Christ be all in all; A gracious presence of his holy Spirit assisting, ordering and blessedly sanctifying all after his will in Piety, Charity and unity to his Glory before his advent to Judgment in awe whereof the Apostle so beseeched the *Thessalonians*, 2. epist. chap. 2. *About or by the coming of our Lord Jesus, and by our gathering together unto him, ἵνα μὴ ἀταράχῃτε. not to be shaken in mind, or be troubled, as that the day of Christ is at hand*, for before that day, the Man of sin was to be revealed, two wayes, One in vision discovering the time, place, and manner of his arising; the other in operation, according as the vision forewarned; books are written of both.

Onely take here a little gleanings, if to the purpose. Before that Vintage and Harvest of Jews and Gentiles gathered under the victorious Rider on the white horse, by name the Word of God, *Rev. 19.* A voice of accusation was heard against the seven-



seven-hilled city, for that in her was found the blood of Saints and of all that were slain upon the earth, amongst whom there were of the Apostles: Christ forewarning *Peter* by what death, he should glorify God, and secured not *John* from death as it was mis-reported, but said, *what if I will that he tarry till I come?*

Holy writ praiseth a threefold coming of Christ.

1. In appearance of vision, as revealed to *John*.
2. In efficiency of the holy Spirit at sanctification of Jewes and Gentiles in the day of their full conversion to the Kingdom of Christ on Earth.
3. At his coming from heaven in great glory, to which Ministers serve, and are preserved in order of Succession from the Apostles.

God in mercy give us amongst his faithfull servants humble eyes of sincerity to see what he holdeth out by Apocalyptically presence for warrant and assistance of Ministeriall duties in such order of succession untill the finishing of his Church by his coming the latter two ways, in accomplishment of his Prophecies for the fulness of his Church and his glorious day of Judgment. The Angell of Christ, or visionall appearance of Christ, in his office of Trust as administring the Revelation, holdeth out many wayes the manner and praise of succession in the Servitours about the Throne of Christ, revealing in the fourth Chapter to *John* in the Spirit what must be hereafter, *scilicet, oportet*, it ought to be.

1. By the vision of 24. Elders attending about the Throne, throughout the Revelation, in efficacious accomplishment of Spirit, verifying the Type

Chap. 16.

Num. 1.

of successive Ministers elect for Gods service, 1 *Chro.*  
24.

2. By vision of the Ministeriall attendants on four sides of the Throne, in reference to the successive Ministry on the four sides of the Mercy-Seat on the Ark of Covenant, in the book of Numbers chap. 3.

3. By vision of seven lamps burning before the Throne, in Spirituality fulfilling what was typed by the seven lamps ordained by God to be kept burning through the successive Administration of Ministers in the Temple, by sacred intention of their continuall prayers, with eyes toward God, in hope of his mercy, that his eyes may continually behold his people in all their necessities night and day; therefore mystically called seven Eyes, and seven Spirits, as breathing the peoples prayers unto God; and Gods word of promises to help the people. For which officious Adspiration the seven Spirits are joynted to the seven Pastors by the Revelators right hand which he laid upon *John*, so joyning them together in Spirituall Mysterie, that all which have eares to hear (may) what the Spirit saith unto the seven Churches by their seven Pastours in Spirit; having not onely their severall Epistles, but also the whole Revelation of Mysteries unto the end thereof from the Apostle *John* in Spirit, as ordered by Christ mysticall the Revelator, at the beginning, and at the end of the Revelation attested also by Christ, as having elected those seven Pastours to be Patterns of spirituall ministry to the end: Not as if they were perfect without fault, but as that which Christ reveleth to them, and about them, was to direct.

direct.

direct the whole succession of Ministry to the end *Chap. 16.*  
 for consummation of the Church, as a mysticall *Numb. 1.*  
 heaven by Christ his gracious presence, which there-  
 fore holdeth out those seven Pastors, as seven Stars,  
 in performance of what shined out by the Spirit of  
 Prophecies for the time of the new Covenant, un-  
 der which *Jeremiah chap. 31. 34, 35. They shall teach*  
*no more every man his neighbour, and every man his*  
*brother, saying, know the Lord* [in so saying alone  
 every one shall not efficiently teach another] *but, as*  
*they need, they shall be taught of God himself* (in his  
 teaching by his holy Spirit and his Word, in his Or-  
 dinances of Ministry) *Thus saith the Lord which*  
*giveth the Sun for a light by day, the Ordinances of*  
*the Moon and of the Stars for a light by night—*  
*chap. 33. 20, 21. Thus saith the Lord, If you can*  
*break my Covenant of the day, and my Covenant of the*  
*night, that there should not be day and night in their*  
*season—may also my Covenant be broken with my*  
*Ministers.*

4. By the name of Jezebel again *Revel. 20.* cal-  
 ling to mind her superstition and presumption in  
 patronage of Ministers that were not ordained ac-  
 cording to the Lawes of the Lord then for right  
 of succession of the Ministry: the presumptuous  
 breakers whereof through intrusion unblest er-  
 ring notoriously were dreadfully blamed by *Elias,*  
 and *Elias* (bid by the Lord) annointed *Elisha* to suc-  
 ceed in his room, and imposed his mantle on him,  
 suitable to his profession, & for performance there-  
 of procured of his Spirit to be upon that his succes-  
 sor a double portion as hereditable, and as *Elias*  
 was called Father, Father, by *Elisha*, *Elisha* was cal-



Chap. 16.

Num. 1.

led Father, Father in *Israel*, having at his command Sons of the Prophets, Eye-witnesses of Proof enough to testify that succession of *Elias* his Spirit to rest on *Elisba*, who diverted them from dependance on respects to the deceased in body which they found unprofitable, that they rather attend to the search of Prophetique writing, as they lived in Colleges, to prepare for succession, as of Children after Fathers, in Prophetique learnings to administer aright the Word of the Lord unto his people, as in the still and small voyce regarding the small as his for greater manifestation of his glory, choosing to praise this Spirit of *Elias* as convenient for his forerunner *John Baptist* and his followers by succession in the Ministry, to baptize in his holy name, without change of such novelties as are affected by that old ghostly enemy joyned with *Jezebel*, in that forewarning to all which have eares to hear what the Spirit saith unto the Churches, *Rev. 2. 24, 25*. Unto you, I say, and unto the rest in *Thiatyra*, as many as have not known the depths of Satan as they speak, I will put upon you none other burden, but that which you have already keep.

5. By the earthquake, *Revel. 11. 19*. after the Oath, chap. 10. for finishing the Myserie of God, as declared by the Prophets, the Prophet *Zachary*, 14. 5. Prophetically warning, specially to fly like as they fled in the days of King *Uzziah*, which Earthquake *Josephus* affirmeth to have been, when the Lord smote King *Uzziah* with leprosie, for presuming to do part of the Priests Office in burning Incense.

6. By the waters issuing out of *Jerusalem* there,  
*Zach.*



*Zach. 14. Rev. 22.* from the Throne of the Lamb  
 flaine, waters from under the threshold of the Tem-  
 ple, *Ezek. 47.* as from the services of the ordinary  
 Ministers in figure. *Chap. 16.*  
*Numb. 1.*

7. By vision of the Sanctuary, where to sanctify  
 the succession of Ministers ordained, and ordaining  
 others by a spirituall fatherhood, for commendati-  
 on whereof in Spirit and Truth correspondent unto  
 the Leviticall succession, the wisdom of Prophecy  
 by what had been in the old, aptly foreshewed what  
 should be in the new Sanctuary, the Church of Christ,  
 the Lord of Glory, God of Israel, *Ezek. 43. 2.* *The*  
*Earth shined with his glory.* So the Spirit took me up---

— *And behold the glory of the Lord filled the*  
*house*, where the Priests the Levites that be of  
 the seed of Zadock doe minister, and chap. 44. verse  
 15, 16, 23, 24. *The sonns of Zadock that kept the charge*  
*of my Sanctuary* (when the Children of Israel went  
 astray) *they shall enter into my Sanctuary*, and they  
 shall come neerer to my Table to Minister unto me,  
 and they shall keep my charge, and they shall teach  
 my people to discern between the holy and prophane,  
 and in Controversie they shall stand in judgment, and  
 they shall judg it according to my judgments: And  
 they shall keep my Lawes and Statutes in all mine  
 Assemblies, and they shall hallow my Sabbaths. Be-  
 hold the Ministers of Christs Church in the look-  
 ing glasse of this figurative Orderly succession from  
 Zadock, fourteen generations after Zadock (*Matth.*  
*1.*) Zadock having received that notable holy charge  
 to take care that none should intrude Uzza-like to  
 serve about the Ark. God mind us herein to fear  
 the like, considering the Sanctuary open, and the  
 Ark

Chap. 16.

Numb. 1.

8

9

10

Ark, and lightnings, and voices, and thundrings in the Temple of heaven, heaven upon earth: The Church of Christ in great and terrible tempests (God help us.) *Revel. 11. 19.* Summarie contents) but in event, *Revel. 15. 8.* The Temple was not opened for entrance untill the finishing of the seven Plagues out of the seven vials: After the last was powred out, a voyce out of the Temple from the Throne said [*It is done,*] It is done: what was threatned about the plagues of spirituall *Ægypt*, and sinnes of the wilderness intruding into the Ministeriall duties upon mistake of peoples holiness, And about *Babylon* after the figure of the old to <sup>and from</sup> whom the Ministers of *Israel* in their office successively passed toward reparation of the Temple, figurative of Reformation: And another voyce from him upon the Throne said, *It is done, I am Alpha and Omega, the beginning and the end,* in teachings of the Church, *And behold I come quickly, and my reward is with me, to give every man according as his work shall be: — And the Spirit and the Bride say, Come.* Behold even untill Christ his coming in Judgment his Ordinance in the Church as his Bride continueth, and that by such Ministers as Christ used at the beginning. It appeareth thus they were *διδασκωνται*, ministers, employed in that case of spirituall infliction upon him that wanted a wedding garment, *Matth. 22. 13.* After others were judged unworthy for their recusancy when formerly called *κεκλημένοι*, the Jewes: But after many generations the *κεκλημένοι*, they that had been called, to wit of the same nation, came with their addition *Ἀναβάντα*, and again *Ἀναβάντα*, to the full Communion with Christian Gentiles at the wedding

ding supper of the Lamb, *Rev.* 19. his wife being the *Chap.* 16. Church of the Jewes and Gentiles in Covenant of *Numb.* 1. Love and Mercy, *Rom.* 9. 24, 25. *Hosea* chap. 1. 10. chap. 2. 15, 18, 19, 20, 23. *I will give her the valley of Achor for a door of hope, and she shall sing there as in the dayes of her youth, and as in the day when she came up out of the land of Ægypt* (under benediction of an orderly successive prayerfull Ministry) *And in that day I will make a Covenant, and I will betroth thee unto me for ever, in righteousness, and in judgment, and in loving kindness, and in mercies; and I will sow her unto me in the Earth* (a foederall seed continued by succession of Teachers) by whom *I will say to not my People, Thou my People; and they shall say, my God: Esaias* 30. 20, 21, 29. *Thy teachers shall not be moved any more; thine eyes shall see thy Teachers, and thine eares shall hear a word behind thee saying: This is the way, walk yee in it: yee shall have a Song as in the night when a holy solemnity is kept. Revel.* 21. He that sate on the Throne said, *It is done: And one of the seven* (that powred out the last plagues) said, *I will shew thee the Bride the Lamb's wife, and he shewed me that Great City the holy Jerusalem descending out of heaven from God; and the wall of the City had twelve foundations, & in them the Names of the twelve Apostles of the Lamb: Hetherto Christ held his promise to his Apostles by his presence with their successors in building his Church on the foundations in their names, and the beloved Apostle John hath countenanced the succession of their ministry from the beginning of the Revelation unto the end.*

And to the like intent the blessed Apostle *Peter* gave:



Chap. 16.

Numb. 2.

gave charge unto his fellow Presbyters, to be continued for oversight of the Flock, untill the visitation of Christ the Pastor and Bishop of our Souls, Arch-Pastor of Pastors, to continue for manifestation of Christs Glory to the day of Eternity. *Peter* also declared it in the Acts, of Apostolique duty, that another ought ( *scilicet, oportet* ) to be ordained to the Ministry from which *Judas* fell; And accordingly they ordained *Matthias* by their Suffrages implied by the word ~~anxious~~ though in prayer for Gods direction of them therein; And so *Matthias* succeeded in the Clergy, Lot, or Office of the same Ministry and Apostleship; the same therefore to continue by succession, after other Apostles as well as after *Judas*; his wickedness annulled not his Ministry, whose wickedness therefore shall? ( *John* chap. 17. ) Christ calleth *Judas* the Son of Perdition, and ( *2 Thes. 2.* ) Antichrist being called the Son of Perdition, to signifie likeness betwixt them; And therefore as the wickedness of *Judas* did not cut off the Ministry, neither is Antichrist likely to cut off, but rather to deprave it, and cut off himself and his finall admirers from the benefit of Salvation by it; Nor is Christ likely to cut off his own Ordinance of the Ministry, but to purge the flower of his Church, and reform his house rather than burn it; like the vulgar translation of the Papists Latin bible, mistaking *evertit* for *everrit*, as if the woman instead of sweeping, had overthrown her house to find a groat to her greater loss.

It is urged very strongly, that the depth of the Apostacy, the mark of the beast, and mystery of iniquity ~~dropt~~, lawlessness or Antichristianity were  
not



not finished untill the *Councill of Trent*.

Nothing of the Proposals in matters of Faith being defined at the great *La erane Councill*.

And the determinations of Articles for the *Armenians at Rome*, was Aulicall not Conciliar, agreed on three months after dissolution of the *Florentine Councill*, or rather Anti-Synodall, as in schism against the Councill at *Easyl* assembled and confirmed wonderfully by Pope *Eugenius* against himself, beside other after approbations of the Ecclesiasticall, impostumating by degrees to the fatall period, after which, they that will be saved must depart out of the Mysticall as out of the Figurative Old *Babylon*, at Gods call in his appointed seasons of righteousness and of mercy, to be viewed at large in books rather than in such an occasionall Chapter, yet in hope without blame of digression to ease the minds of some young neighbours in fear of this horrible scandall about the Mass and Idolatry through the new unquoth name of Transubstantiation, unheard above a thousand years in publique devotions of the Church, those antient Fathers expounding their own senses in conformity to the truth of Christ his sacrifice on the Cross, by vertue of his Testament, bequeathing himself to death for us, by the ransom of his bloodshed, to deliver us from Gods wrath by satisfaction of his justice in mercifull acceptance of Christ his suretiship in our case through the blood of the everlasting Covenant sealed in particular to our mouths, and eyes, and hands, as the word of promise entreth our ears, a word of grace to strengthen our hearts in belief and love of Christ, thus gratioussly covenanting with

Chap. 16.

Num. 2.

us, as that ancient Father Cyril excellently professed; *Nostre conjunctio ( scilicet cum Christo ) nec miscet personas nec unit substantias; sed affectus consociat, considerat voluntates.*

This sense of holy mystery being omitted by dark thoughts of Monks in their Cells, mistaking the magnificent words of Antients, a new error was hatched in the name of Transubstantiation never in publique Conciliar Authority monstred before the Council of *Trent*.

Then at *Trent* also was approved the second of *Nice* for adoration of Images, which stood condemned in the Church about seven hundred yeares by the decrees of the Council of *Frankford* condemning that second of *Nice*, and preferring the Generall Council of *Constantinople*, which in the year seven hundred fifty and four, decreed against the worship of Images the first decree of Generall Council in matter of Controversie betwixt us and *Rome*: which insinuated then with other novelties also fatally, whereof God forewarned in the Revelation, notwithstanding the manifold heavy grievances of good-meaning forefathers, and Petitions for, and Conciliary promises of Reformations, abuses were established for Lawes, and errors of Opinion imposed for Articles of Faith, with peremptory profession of an Oath and bloody persecution, against contrary Protestants, by the Popes Bull, actuating thus in his now pretended fulness of Super-conciliar authority, limiting the year 1564. for obligation of all to begin obedience under the definitions of faith and other Decrees of that *Trent* Council, affecting to be the last: After which they presumed, there should

should need no more definition nor declaration of *Chap. 16.*  
 Generall Council for Nations to meet in, as rivers *Numb. 2.*  
 in the Sea. The dead Sea whose waters are deadly,  
*Revel. 16.* After which no more Sea, *Revel. 21. 1.*

Blessed be God who kept us from tasting thereof  
 by the Articles of our faith published in the year  
 1562. Our Reformation beginning on *Saint John*  
*Baptist day*, 1559. as in love of the Baptists Spirit  
 for turning the disobedient to the wisdom of just  
 primitive Fathers: to reform a Nation at once in  
 their baptismally vowed profession of Christian o-  
 bedience to faith in the covenant of new birth with-  
 out any recusant: O saintly day of Christ-worship-  
 ping unity well according with the word and pray-  
 er of Christ, that they all may be one, *John 17. 21.*  
*1 Eliz.* whose Sages in Parliament having examined  
 the complaints of Objectors, after deeper advise-  
 ment, in great wisdom and piety established our  
 moderat humble ministry: with prayers and hope,  
 studying how to bless the people of God with  
 peace and saving truth, in lawfull obedience eve-  
 ry where for finishing by the holy Ghost who began  
 the succession of Ministry by that command [*Let*  
*another take his office and charge.*]

Likewise the Apostles *Barnabas* and *Paul* ordained  
 Ministers in every Church, *Paul* finally the Doctor  
 of us Gentiles (and professed pattern of mercy for  
 perpetuity with thanks unto Jesus Christ our Lord  
 for putting him into ministry) *1 Tim. 1. 2 Tim. 1.*  
 gave unto *Timothy* this double charge: *To stir up the*  
*gift which is in thee by putting on of my bands.* And 2.  
 chapter 2. *Thou my son be strong in the grace that is in*  
*the Lord Jesus, and the things which thou hast heard of*



Chap. 16. *me by many witnesses the same commit thou to faithfull*  
 Num. 2. *men who shall be able to teach others also.*

Behold the praise, pattern, and ordinance of committing sacred trust in succession of Ministry for finishing after intention of that good beginning, Eph. 4. *Enaeavouring to keep the unity of the Spirit in the bond of peace. One Lord, one faith, One baptism,* but severall gifts for the *perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ* in mystery revealed to his Apostles, and Prophets, by the Spirit, that the Gentiles should be fellow heirs with the Jewes, and partakers of the same promise in Christ, by the Gospell dispensation of the grace of God, in the ministry of Glory, to the Glory of God, the finishing end of the world, to the end of its enduring: Both contained in this promise of Christs presence with his servants in their commanded ministry to the end of the world.

*Αἰῶνος*, the word which objectors would restrain to the Apostles life-time alone, but the large sense is verified as by what is already noted in the Antecedents, so by cleer use of the word in holy writ.

The word *αἰῶνος*, (Ephes. 3. 21.) containeth all Generations through which Paul wisheth Glory to God in the Church, and *Titus* chapter 2. the grace of God appearing that we should live soberly, righteously, and godly in this now world (*nunc, now*) hindreth not the large sense of the world, there to signifie so long as those duties endure of living soberly, righteously, and godly, which are perpetuall duties while men live in mortality before Christ come to Judge all; and while men marry in this world, *Luke* 20. 34. which is untill Christ come, *Luke* 17.



30. And while the sin against the Holy Ghost is not to be forgotten, *Marke* 3. 29. and *Matth.* 12. 32. *Who- Chap. 16.*  
*soever speaketh against the holy Ghost it shall not be for- Numb. 2.*  
 given him, neither in this world, nor in the world to come : Both worlds are concerned in this promise of Christ his presence with his Ministers in his Church unto the end or consummation, or finishing of the world. By their Ministry finishing themselves and the souls of their charge in duties preparative, obsignative and apprehensive to take hold of life everlasting in the world to come. *Luke* the 18. 30. Behold here *αἰών*, for the world to come, and *αἰώνιον*, adjectively for everlasting life, *Heb.* 9. 12. for everlasting redemption from evill, and the 2<sup>d</sup> *Thess.* 2. 16. everlasting consolation, according to the prayer and preaching of the Gospell, whereby Ministers save themselves, and their hearers; will they restrain these everlastings also? *Titus* 1. 2. *God who cannot lye promised before the world began : but hath in due time manifested his Word through preaching according to the Commandment of God our Saviour,* who will have his members, where he is, in happy mansions eternall in the heavens, *John* 13. 2. *Cor.* 5. 1. O enemy-spirit, thou with such unblest Cacocriticism in vain attemptest to restrain such eternity, and cut off humble and faithfull ministers, and their Flock, from the bodily presence of Christ in such so-call glory, by conformity to his glorious body, through the power of his, and our fellowship of co-resurrection, as if he were not truth who told of *Treasures where the Thief cannot Digg through, nor Steal,* and of *baggs that wax not old, a Crown of Glory that fadeth not away* for faithfull Pastours at the appearing.

Chap. 16.

Numb. 2.

displaceth

pearing of Christ their chief, 1 Pet. 5. 4. *Inheritance uncorruptible in the heavens* from whence thy subtle malignity was cast down with thy sectaries evill Angells examples of reprobate men: *The God of peace will tread down Satan under the feet of Christ, in Christians, Rom. 16. 20.* Christ who saith, *He that heareth you heareth me, And he that rejecteth you rejecteth me.* When the Disciples returned with joy saying; *Lordeven Devills are subject unto us through thy name; He said unto them, Behold, I give unto you power to tread on Serpents, and over all the power of the enemy,* not as under the then head alone, but over all the power of the Seven-headed Dragon unto the end in the last times also: Behold, I that have all power ~~in~~ <sup>in</sup> ~~earth~~ <sup>in</sup> authority, Luke 10. (*What ye shall bind on earth shall be bound in heaven*) and whatsoever ye shall loose on earth, shall be loosed in heaven. So powerfully present is Christ in Administration of his Ordinances, his Ministers in his Name by his word and by his Spirit in prayer blessedly and blessingly doe shut out of themselves, and out of all obedient members of Christ, thee with thy malignant Sectaries, and seal thee out by setting on the seal of Christ in everlasting Covenant of love, to such as by grace will believe and obey the Commandements of Christ in covenanted seasons, and ministerially by conduct of that Angell of glory, with the word of grace shut up the Dragon that old Serpent the Devill Satan into the bottomless pit, though loose too long already for want of such shutting and binding in the great chain: God help us now by the word of Truth to bind his enmity fast in everlasting chaines in the fire of hell that never shall be

be quenched, ἀσβεστον, the fire goeth not out, ὁ σβέννυται, Chap. 16. the fire goeth not out; the fire goeth not out, the Numb. 2. worm dieth not, ὁ πελώγει, endeth not, is not finished there; here it may by doing what Christ commanded his Ministers to teach in assured belief of his promised assistance unto the finishing of the world: But if neglected in this world never to be finished in the next world where they burn with the Devill and his Angells in chaines everlasting αἰδιότις, another word for the Devills everlasting torment in hell to stop the mouthes of his Critick ~~Succleists~~, left by *subtilists* mistake of the same word which they urge to end Christs ordained Ministry, they let loose their licentious curiosity, to think that the Devills torment shall be ended. And lest by the like Criticall abuse of this αἰών, the Devill also blaspheme Christ his eternity *who is God blessed for ever* εἰς αἰῶνας. Rom. 9. 5. *his going forth from everlasting*, Michah 5. 2. by whom God made the worlds αἰῶνας; and the Decrees of Predestination and Election, *before the foundation of the world*, Eph. 1. 4, 5. *Before the worlds began*, 2 Tim. 1. 9. *King of the worlds*, 1 Tim. 1. 17. *whose Kingdom hath no end*: and his Priesthood no end διηνεκές, perpetuall, A Priest without end of life, ἀκατάλυτος, unsoluble, Heb. 7. 3. 15. *A Priest for ever after the Order of Melchisedeck*, cap. 5. *Christ the same yesterday and to day and for ever*, Hebr. 13. 8. mind the strength of this reason for establishment of respect unto the Ministers of the word in the verse next before towards perfecting the Saints unto Christ his glory through the blood of the everlasting covenant after death, as in the latter part of that Chapter, to warrant the Ministry with the solemn charge,



Chap. 16. charge, verſe 17. *Obeꝝ them that haue the rule over you,*  
 Numb. 2. *and ſubmit your ſelues, for they watch for your ſoules as*  
*they that muſt give account, that they may doe it with*  
*joy and not with grief, for that is unproſitable for thee,*  
 ἀλυσπελές, a word decomꝑounded of three, 1 not.  
 2 paying. 3 fine, as in common uſe, the name of fine  
 ſignifieth what is done and payd, for an end of trouble  
 in purchaſes (eſpeciall for acquittance from the  
 ſupreme power) amongſt men, ſo for acquitting  
 our claim for eternall inheritance, and ending  
 Gods wrath, and diſcharging us from Gods righteous  
 judgments, a Fine is requiſite, without which  
 the worm finiſheth not, finiſheth not, finiſheth not,  
 and the fire goeth not out, goeth not out, goeth  
 not out, as our Saviour threatneth, Marke 9. for  
 which the Miniſters of grace grieve at the reprobate  
 unſubordinate, as without that fine requiſite for  
 their Rulers to give accompt with joy to him, that  
 for finiſhing the world by vertue of his All-power  
 in heaven and earth, ſent to baptiſe all Nations, In  
 the Name of the Father, and of the Son, and of the  
 Holy Ghoſt, as he commanded.

To baptize as He commanded; iſt to baptize in  
 his name. By faith in his name believing his promiſed  
 Aſſiſtance through efficacious power of his  
 gracious preſence in ſuch baptiſm as he commanded,  
 according to this his command in the Goſpell  
 iſt to be underſtood the narration in the Acts, of the  
 Apoſtles, who in Hiſtoricall brevity might be  
 truly ſaid to baptize in the name of Jeſus, when they  
 baptized at the command of Jeſus, In the name of  
 the Father, and of the Son, and of the holy Ghoſt;  
 That Glory of holy Trinity vouchſaſing to ſanctifie  
 Johns

*J. has* Baptism, though with severall presentations *Chap. 16.*  
of their Excellencies, the better to discover the dif- *Num. 3.*  
ference betwixt the outward and inward baptism  
then ordained to be ordinary with admiration of  
such extraordinary divine Authority.

Mistake not those in the 19<sup>th</sup> of the *Acts*, to have  
been baptized again then; whereas they were but *Numb. 3.*  
instructed to rest in the baptism which they had  
before. There is not any signification of any after  
baptizing, at that time when *Paul* there spake, but  
of that in the former time, when they were at first  
baptized; In the Aorist Passive as the Interrogation  
was put in the second plurall, βαπτισθητε verse 3.  
in the same tense resolution sufficiently referreth  
unto that their baptizing in the third person plu-  
rall, βαπτισουσιν, they were at first baptized with  
the baptism of Repentance to believe in *Jesus Christ*  
who was sanctified at baptism by the glory of the  
holy Trinity to sanctifie the baptism of others in  
their holy name, by their unitive holy grace of di-  
vine Authority to glorifie the blessed and ever  
blessing Trinity now omitted in their new dippes,  
and consequently disbelieved by too many  
through Satans extremely malignant subtilty to pre-  
vail as he did over those presumers in the name of  
*Jesus* without lawful mission from the Apostles, *Acts*  
19. The evill Spirit answered and said, *Jesus I know,*  
*and Paul I know, but who are yee?* And the man in  
whom the evill Spirit was, overcame them that  
unwarrantably took upon them to deal in the name  
of the Lord *Jesus*; and the dippers appear unwar-  
rantable herein, as against the command of Christ,  
and against the truth of Christ his promise; But let

Chap. 17.

hope and obedience of continuall prayers hold in our Ministry faithfully to serve the Glory of the eternall Trinity, that Infants being baptized in the name of the Father, of the Son, and of the holy Ghost, others may deal with them as the Children of God, the members of Christ, and Temples of the holy Ghost, and they may so deal with others in all duties, in holy conversation, and in themselves, which God grant to the comfort of his People in accomplishment of his Prophecies and Promises to his dear Church, shooting up ( Spirituall Ejaculations of love ) her prayers of faith in the Covenant, betokened by the Rainbow for Common Salvation of Small and Great through the continuall Intercession of his beloved Son *Jesus*, the *Amen*, our *Amen*, *Amen*.

---

## CHAP. XVII.

**Numb. 1.** Answer to that other Objection about ingrafting dry sticks, to whom Christ giveth life as in figure, dead man enlivened by the dry bones of Elisha. **Numb. 2.** Answer to that about wrong to the elect by offer of grace to the reprobate, whereas here is ascribed  
all



all the glory of efficacy to God in his  
 grace and the blame of deficiency to men  
 in all. Numb. 3: Object. And answer,  
 about grace of child-baptism, how con-  
 sistent with perseverancy since many  
 baptized are unsaved.

chap. 17.  
 Numb. 1.

NUMBER I.



Ther Objections have been suffici-  
 ently cleared in books of the  
 more learned, yet, lest they may  
 seem here to be declined, for  
 their urgencies, a syllable or two  
 of them.

*Object.* Infant-baptism ingraft-  
 eth dry sticks, and incorporateth dead members in-  
 to Christ.

*Accom.* Elisha by the touch of his dead bones rai-  
 sed up a dead Man, 2. Kings 13. In figure of Christ  
 who cured the withered hand, the blind eyes, the  
 deaf ears, and raised up the dead body: wonder  
 not at our hope of Resurrection in Spirit to a new  
 birth at baptism by the merits of Christ dying for  
 us all his Enemies to redeem us from death in our  
 sins.

*Object.* The Doctrine of Child-baptism profaneth  
 this privilege of Elect Saints, as if it were common  
 to the reprobate; Out of mistake, as if redemption  
 of all Particulars were meant in the words of holy  
 Scripture, which intends but all Generalls verified

Numb. 2.

Chap. 17.  
Num. 2.

in that some of all sorts are accepted, as Elect to be sanctified and saved through the redemption of Christ.

*Actm.* God at his Election of some, effectually to be sanctified and saved, by the sweet providence of goodness, willed Christ his mediation to be sufficient in merits and Ordinances of Grace, though not efficient for the sanctification and salvation of all particulars, ascribing all the glory of efficacy to God in his grace, and the blame of deficiency to men.

The narrow concept restraining words of story to Generalls in your sense, hath not the like warrant of boldness to restrain the sacred words of Gods glory, promised to be the fulness of the Earth; his glory of mercy shining over all his works in offer of mercies to man-kind (through sin) all his enemies; Glory of mercy to them whom he elected and saved effectually, though they had not deserved any mercy; Glory to the not-elected, whom he called, invited and threatned, that in hope and fear they might amend and be saved; Glory of his justice in reprobating them that obstinately refused such mercies offered to them and theirs; in his offer of holy covenant to be a God unto them and to their Children, that the blessing of *Abraham* might be to all Nations and to all Families in the blessed seed of *Abraham*, *Iesus* that dyed to save the World as himself in truth proclaimed, *John 3. 12.* God sent his Son into the world, not to condemn the world, but that the world through him might be saved; as *Jude* the Apostle gave all diligence to write of the common Salvation, all diligence is required for manifestation of Gods glory, blessing, sanctifying, and justifying that common in his holy name and holy covenant. 2. That

of mercy

2. That narrow sense in Affirmative signes of Chap. 17.  
 Universality, restraining to some particulars of all Numb. 2.  
 sorts ( but exclusive of others ) is inconsistent with  
 notes of Negative Universality, denying any such  
 exclusive, and holy scripture denieth any such in  
 this case, 2. Pet. 3. 9. *The Lord is not willing that  
 any should perish, but that all should come to repentance.*  
 This universall Affirmation (with an universall Ne-  
 gation of any left out ) is a compleat Universality  
 for the savableness of all by the will of God.

3. They that were dead in sin, are all redeemed  
 by Christ; But all were dead in sin, 2. Cor. 5. 14. *If  
 one died for all, then were all dead,* in a manner de-  
 serving to dye, doomed to death, yet with an Am-  
 bassage of mercy by the word of Reconciliation in-  
 trusted to the Ministry, beseeching all to be recon-  
 ciled that were at enmity through sin; God having  
 made Christ to be sin for them as a sacrifice for sin  
 at large: The Lamb of God taking on him the sinns  
 of the World.

4. This is a faithfull saying, worthy of all accep-  
 tation in faith, and hope in the living God, who is  
 the Saviour of all men, chiefly of believers, *πάντων*  
*πάντων*, *maxime fidelium*, the Saviour of the faithfull in  
 the highest.

The Superlative supposeth toward others a Po-  
 sitive and Comparative degree of mercy to glorifie  
 God as Saviour of all, though of the faithfull in a  
 superabundance of excellence, 1. Tim. 4. 10.

5. False teachers bring in damnable heresies, e-  
 ven denying the Lord that bought them, and bring upon  
 themselves swift damnation, 2 Pet. 2. 1. *Seeing they  
 crucifie to themselves the Son of God afresh,* Heb. 6. 5.



Chap. 17.

Num. 2.

6. Some works never done, might have possibly been done, abstractedly considered in the freedom of enabled Agents, who chose not to do them when they were able. And some by doing escaped the punishment, unto which they possibly had been liable if they had not done. The *Ninevites* had been destroyed if they had not repented; as they of *Jerusalem* did not repent when Christ would; and they of *Tyre* and *Sidon* would have repented if they had seen what *Bethsaida* saw. Possibilities are very supposable in Application of means; May not Salvability be well conceived of other Out-casts, by the grounds of their pattern in our 4<sup>th</sup> Chapter, about Christ our great Prophet? who by his Angell ( 1 ) called *Hager* to return unto *Sarah*, Mother of the faithfull in her blessed Family; ( 2 ) Promising a Son by name *Ismaels* ( 3 ) Having in the end addition of praise in Gods holy name; ( 4 ) To Father *Abrahams* prayer that *Ishmael* may live before thee, ( 5 ) Gods answer for *Ishmael*, *I have heard thee, behold I will bless him*; ( 6 ) Gods Covenant with *Abraham* and his Seed to be their Gods Almighty containing all good, Father of Spirits and giver of Spiritualls; ( 7 ) An everlasting Covenant with promise of an everlasting Possession; ( 8 ) Therefore *Abraham* and his issue male were to be circumcised every one in token of that Covenant; The seal upon every male in *Abrahams* Family betokened their interest in that everlasting, so Covenanted by way of Inference as betwixt the Cause & the Effect; One inferring the other by right reason of Conjunction in Gods Covenant for the one, and therefore the other without exception of any.

9. Not without distinction betwixt the Land of *Chap. 17.*  
 Promise as the figure, and eternall life in heaven *Numb. 2.*  
 figured thereby; Both in the Covenant, though  
 not both alike inherited by the Covenanters; but in  
 distinct dispensations of Gods mercies to the grea-  
 ter praise of his divine providence, true, faithfull,  
 and mercifull in all. First to *Abraham*, though he li-  
 ved as a stranger there, expecting that better  
 Possession Eternall in heaven to his full content;  
 So that it seemeth little curtesie to bring him a 1000  
 years from his celestially Inheritance containing all  
 that need to be desired for perfect enjoyments; And  
 leaving that other Possession of the figurative In-  
 heritance to his seed, as one with him in hope of  
 the like everlasting. (10) Though with a distincti-  
 on also betwixt them of his seed; *Moses* appeared  
 with Christ in glory, though having but prospect-  
 ed and not stept a foot in that Land of Promise;  
 for the word of a slow or stammering tongue; what  
 syllable mis-spoken by *Ishmael*? But laughing a-  
 bout him that had his name of laughter; And  
 that not at full age for rejection of Inheritances by  
 the Law, (11) much less by the Gosple of more mer-  
 cy pattern'd in *Sarah*, Mother of the faithfull in be-  
 lieving the Covenant of God, all infinite for mer-  
 cies above all his works; And that for *Ishmael* as her  
 Son conceited in her mercifull heart to be blessed  
 heir in her Family, *Sarah* said, peradventure I shall  
 be builded by her; In hebrew Phrase from (*Ba-  
 nah*) builded; (*Ben*) signifieth a son, and so *Sarah*  
 longed to have a Child by her Bond-maid  
*Hagar*.

How unsafe it was from the beginning for a wo-  
 man

Chap. 17.

Numb. 2.

man ( though wise and holy ) to have the wardship of her husbands faith in matters of Religion; All though out of rare indulgence for him to take another wife as after her death Law alloweth; And her imagination of sacred melancholy by self-deniall in barrenness as a dead Womb man yielded to her husband in hope of the promised seed to be Heir of the World. The Almighty who called *Abraham* to offer that promised seed for a Burnt-Offering, ( notwithstanding the Law of Nature against killing ) hindered the deed of slaying him, with acceptance of the Fathers obedience, and the Sons patience, in similitude of Christs true death, yet hindred him not ( against the Law in state of Innocency for one wife to one ) upon such imaginary death of *Sarai* to take another, In his overstressed Patriarchall Agonie, by Gods permission ordered with Poenitentiall high Regreet; *Sarah* being ungratefully despised, her Son mocked; *Hagar* and her Son cast out, they knew not whether in the Wildernes, to *Abraham's* great grief, unto God's greater Glory, blessing them all in his mercy through faith. *Abraham* and *Sarah* having therein dealt with faith, though not by faith in All: with faith believing God's promise, but not by faith, in as much as they staid not for Gods performance in his season by his way, but overdared another way, as gracious servants of God, erred in all ages, not as if they would abuse the grace of God, which they knew to abound in themselves, but upon presumption of such abundance unawares working after the wiles of the Tempter, by carnall devices, Thus with faith, though a weak faith of *Abraham*, and of *Sarah*, brought



brought they *Ishmael* within their faithfull family to *Chap. 17.*  
 be circumcised in token of partaking in God's Co- *Numb. 2.*  
 venant.

12. With a distinction in the manner of partaking diversly for the diverse sorts of Seeds. One carnally presumed upon mistake of the promise: the other truly promised: *Isaac* the true seed by promise had two priviledges covenanted unto him: One to be the true Forefather of Christ for a blessing to all Nations: The other Priviledge to be right Inheritour of the promised holy Land.

From both which *Ishmael* the carnall seed was ejected by the sentence of *Sarah*, ratified with *Abraham's* consent by God's appointment; in respect whereof *Gal. 4.* *Paul* affirmeth it to be the Scripture which said: Cast out the Bond-woman and her Son; For the Son of the Bond-woman shall not be Heir with the Son of the Free-woman. Blessed be the Fatherly providence of God, who made this to be scripture, that is, the written holy Word of God; whose goodness overruleth all according to his everlasting Covenant, to be God unto faithfull *Abraham*, and to his Seed: that will keep covenant with him in their different degrees: one Principall, another Accessory, both blessed: upon *Isaac* Principall by right of Inheritance: *Ishmael* by right of brotherhood, to have benefit of access in seasons of duty by voluntary kind consent of *Isaac*. Christ the Son of God, hearing the cry of *Ishmael*, by interpretation (God hath heard) by that very name prompting to faith, with warrant for believing, that God would hear and help: as he did in extremity, when *Ishmael* was about to perish with thirst; opening his mothers eyes

*Chap. 17.* to see the well, and said, what aileth thee *Hagar*?  
*Num. 2.* Feare not: and God was with the Lad: When he wandered thus in the wilderness, or wheresoever, untill he brought him back: not in mocking, scandalizing, or persecuting, but in living brotherly.

What said gracious, angry, just *Sarah* then? not a word; Peace, Piety, Reverence. All sacred silence in the Grave. *Abraham* also died, in whom was the High Priesthood, by death reconciling offenders, and pacifying avengers of blood, *Numb. 35.* In figure of Christ, *Isaac's* blessed seed, by whose heavenly guidance and assistance of brotherly kindness, *Isaac* and *Ishmael* together in filiall duty buried their Father *Abraham*; Then, and not till then a true Freeholder in the promised Land, by Covenant assured, blest, taking possession of Inheritance in heaven. *Ishmael* also died amongst them: not excommunicate, nor (which is worse) excommunicating himself, as a Separatist, but as God in blessing had promised, *Gen. 16. 12.* — *He shall dwell in the presence of all his Brethren.* So *Gen. chap. 25. 18.* — *He dyed in presence of all his brethren.*

Christ the best brother, making attonement; Jew and Gentill, bond & free, all one by the blood of the everlasting Covenant at his death to slay enmity: yet is not the enmity dead: her mother Envy (that enchanting Witch) her blasphemy ceaseth not to bring (from whence it came) into the restless disorders, torments and woes of hell, flaming continually by the way, assaulting, endangering, as personall *Isaac*, and *Ishmael* before: So mysticall *Isaac*, and *Ishmael* their Collective Issues in their two Covenants, whether as distinct, or as oftentimes interchangeably:

changeably mixed : *Ishmaelits* becoming *Israelits* Chap. 17.  
 by faith in the Covenant of *Isaac* his blessed seed : *Num.* 2.  
 And his grand-children *Israelits* becoming *Ishmaelits* in trusting onely to the Covenant of their outward works and Ceremonious priviledges of *Moses* his Laws.

Heavenly providence interweaving them for opportune exchange, or triall of their mutuall aides in his most mercifull wise judgments : untill at unawares for the common salvation one of the twelve Apostles sold Christ the blessed Seed, as of the former twelve brethren, Sons of *Israel*, envy sold *Joseph* to the *Ishmaelits* issuing from *Hagar*, and *Madianits* issuing from *Keturah*, *Abraham's* other wives; their children, in association, as merchants carrying Balm from *Gilead*: And therewith selling *Joseph* into *Egypt*, *Hagar's* native Countrey; thus occasioning all *Israel* into that place of bondage; old *Jacob* himself, the beloved heir of *Isaac*, went : having sent thither balm of *Gilead* with prayerfull outcry for Mercy, to redeem his little *Benjamin* thence, but could not : untill himself came thither. Highest fatherly Providence ordering him and all his, to tast of that *Egyptian Hagar's* cup; And by her Son *Ishmael's* balm beyond admiration suddenly to heal that old sad *Israel's* heart, and all the wounds of his Sons; And by right application thereof how to heal Schismes, Heresies, Envies, in Prophetique sence prescribing that Balm of *Gilead*, with such fathers prayers and brotherly Treaties of mercy blessed by *Jehovah* the Lord God Almighty; who when he heard his Prophet wish, his eyes had been a fountain of teares to weep day and night for that every brother will sup-



Chap. 17.  
Numb. 2.

plant, and every neighbour will walk with slanders, thundered out that voice of Awe: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I [am] the Lord which exerciseth loving kindness. This in conclusion directed to *Agypt* and *Judah* (who treated so dutifully for a Fathers life, in the freedom of his little brother, to a brother greatned in prosperity) likewise to *Edom*, *Esau*, the brother supplanted by *Jacob*: And to the children of *Ammon* and *Moab*, and all that are in the utmost corners, that dwell in the wilderness: not excluding the children of *Ishmael*, whose Plaint in the wilderness under a shrub the Lord heard, and out of a bush in fire said to *Moses*; Put off thy shoes from off thy feet, for the place whereon thou standest is holy Ground: As the holy Mount *Horeb*: Also from the bramble bush, in Hebrew *Senek*, called *Sinai*: In this Allegorie, that is a figurative speech of another sense than at first appeareth, *Gal. chap. 4.* This *Agar* is Mount *Sinai* in *Arabia*. Behold, *Agar* hath ground of holiness, or holy Land, also for *Sarah* and her children come from *Agyptian Agars* captivity now to this holy Land of *Agar*. Now let envy cease betwixt the children of *Sarah*, and of *Agar*, thus conjoynd in holy mystery, to serve the Lord, as he commanded *Moses* at his first message of deliverance. *Exod. 3.* When thou hast brought forth the People out of *Agypt*, ye shall serve God at this Mountain, called *Holy Ground*, for the presence and apparition of God's holiness there; as *2 Pet. 1.* That other was called *Holy Mount*, where  
the

the Glory of the Lord outshined.

*Chap. 17.*

And they of *Israel* had there a promise to be a holy Nation, *Exod. 19.* applyed *1 Pet. 2. 9.* to them that had not, but now had obtained mercy to be the People of God, expounded of *Jewes* and *Gentils* in Covenant, *Rom. 9. 24, 25.* out of *Hosea 2. 23.*

A Covenant to them and their *Little Children* to be their God, and to circumcise their hearts unto his love: A Covenant of the Spirit of grace: the holy Ghost covenanting to write his Lawes in their hearts, and to forgive their sins. *Heb. 10.* Though but a Covenant of works, as written in Tables of Stone, and by the pride of *Merit-Mongers*, trusting to the righteousness of their own works, through fault of their unbelief not taking hold of Christ, but persecuting him unto death, for which *Jerusalem* it self then became *Hagar*, and the Children of *Sarah* were then bondslaves to sin, captived under the curse of the Law, as transgressors of the Law, untill yeilding themselves dead to the Law, and by grace of the new creature, finding the letter of the Law dead to them; they be married unto Christ a new Husband in Covenant of Love, satisfying the Law for payment of her debts, and clothing her anew with the white Priest-like robe of atonement, for which shee shall be called in his name: *The Lord our Righteousness*; *Jer. chap. 23. chap. 33.* of whatsoever Nation. *Col. 3.* The Partition-wall being down at the death of Christ, there is neither distinction of *Jew* and *Gentill*, *Barbarian*, *Scythian*, nor of bond and free, but Christ is all, and in all for his promise sake to faithfull *Abraham*; in prayer for *Ismael* also, blessing *Ismael* into a Nation.

According

Chap. 17.  
Numb. 2.

According to the vote of his Father *David's* heart and harp *Psal. 68. 17, 18. The Lord among them in Sinai in the holy place. Thou hast ascended on high; thou hast led captivity captive: thou hast received gifts for men; Heb. in the man; Christ that ascended to the right hand of God, and by his dispensation for men, yea, for his enemies. Ephes. 4.*

Our Translatours offer it in little letters [as] in *Sinai, Psal. 68.* was it not according to the Covenant of Grace? when the Lord said in *Sinai* to *Moses*; Thou hast found grace in my sight, and to *Moses* his Petition [Shew me thy Glory] The Lord said; I will make all my Goodness pass before thee; teaching to be content in the knowledg of God as Good, and as it is good for us to know, (without overcurious presumption about his incomprehensible secrets) and I will proclaim the Name of the Lord before thee (to wit, that in hearing his gracious Name, thou shouldst believe his Word of Grace, and receive his gracious helps and gracious effects) and will be gracious to whom I will be gracious: and will shew mercy on whom I will shew mercy, chap. 33. and chap. 34. of *Exodus*: *Moses* early went up into Mount *Sinai*, as the Lord had commanded him: And the Lord descended in the Cloud, and stood with him there (it may be in that gracious presence which had often visited him in vision) and proclaimed the name of the Lord: The Lord God mercifull and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression; and sin; according to the tenour of Covenant, for them that believe, and by repentance turn unto Gods love;



love: But for sinners that continue as enemies, to hate God, is the latter part of that Proclamation of his righteous Name [ That will by no means cleer : visiting the iniquity of the Fathers upon the children, and upon the childrens children, unto the third and the fourth generation.

Chap. 17.  
Numb. 2.

Not to forget the report of an Assembly Collegiat, inhabiting Mount *Sinai*, whose chief head called *Archimandrita* this year in *England*, collecting Benevolencies toward his redemption; as at *Oxford*, at *London*: What may be the mind of the Lord herein, but mercy and justice: justice against iniquity, yet mercy to iniquity, when forsaken by grace in love of God: and mercy to mercy, doing the lesson of our Lord Jesus Christ learned by our Apostle *Paul* in *Paradise*: how it is more blessed to give than to receive; certainly blessed both.

In loving kindness, righteousness and judgement I delight, saith the Lord. Of infinite eternall free good pleasure having at first put into the Creature (after his Image) and now again into the new Creature, a free good pleasure of Grace offered to sinners, and refused, or soon ejected by such as take more pleasure in sins of unbelief, and uncharitableness and unrepentance; herein (as they freely profess, or profess not the Covenant of Christ) is a Copy legible, how Christ will profess, or not profess men in the book of the Lamb, his eternall, good pleasure, mercifully vouchsafeing to mens weak capacities, by what they (made after Gods Image) do find in their books of Laws, Ordinances, Counsells, Purposes, Decrees, and remembrances, helping to believe, infinitely more excellent in Gods-  
all-sufficient

*Chap. 17.* all-sufficient, Essential, inward, pure Act of everlasting Covenant; constantly free, freely perfect, perfectly constant, unchangable ordering outward, outward changables from everlasting to everlasting, as in time past, present or future, revealed to them that will not, or will hear, see and love the good pleasure to, or for Babes made in Gods sight by the will of Christ, *in*, the word being of the middle voice, both of Active and Passive signification, Passive; in prime Donation of Grace from God: Active, in using or refusing that offered gift of Grace, by men taking pleasure to wink with their eyes, and so not seeing what they might see, thus hid in that good pleasure made in the sight of God, *Math. 11. 26.*

To those questions, *Ezekiel 18. 23. Have I any pleasure at all, that the wicked should die (saith the Lord) & not that he should return from his waies and live?* We dare not approve other answer, than what the Lord giveth himself upon Oath, *Ezek. 33. 11. I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live, turn ye, turn ye from your evil waies, for why will ye die O house of Israel: hath not God ordained his own Oath to be an end of all strifes and controversies herein?* *Heb. 6.*

*Object.* Grace of Child-baptism how consistent with perseverance in grace; Since many baptized are wicked in life, and accursed in death; Heretiques or Apostates from the profession of the faith, into which they were baptized.

*Accommod.* At baptism is applied outwardly the Covenant of grace, as by the token or Seal thereof, and the words of promise, which afterward

ward upon advertisement inwardly presenteth an offer of that promised grace in the understanding to notice, consideration, and belief, as true, and thereupon an offer of the same grace in the will to love, as good from the truth and goodness of God, co-ordinating that outward and inward offer in consequence, orderly to follow one an other though with difference of Effects, according to different applies and circumstances, as seed by the way side devoured by fowls. So the word stolen by the Devill out of remembrance; Or as seed among thornes, so the word among cares of the World and deceiveableness of riches. Or as seed in stony places springing up without deepness of earth, but when scorched with the Sun, withering away for want of root; so he that heareth it, but having no root in himself in the heat of persecution, often doth but as the good seed in good ground; the Saints rooted in faith and charity perish not, believing and loving the Covenant of salvation forever.

A voluntary consent of their hearts by the graces of faith and love, when for defect thereof others destruction is voluntary neglecting, opposing, defeating somewhat in the way of salvation positive, theticall and federative, offered by the Counsell of Gods will in possibility toward saving them as (of that old word *ἑτάθησαν*: *pono, statuo*) *Acts 11. 23. Ex proposito, ex consilio voluntatis, Eph. 1. 11. Ex tædere, Heb. 8. 8.*) in rejecting the word of salvation they reject Christ, *ἀρῆσαν*, defeating Christ from being their Saviour, *John 12. 48. Luke 7. 30. ἠνέμουν*, the Pharisees defeated the Counsell of God against themselves, being not baptized: in rejecting baptism they



*chap. 17.* rejected Christ from being a Saviour unto them, and  
*Num. 2.* their children; it was their fault; how often would  
I have gathered thy children together, as a Hen ga-  
thereth her Chickens under her wings, and yee  
would not, *Luke 13.* and chap. 19. He wept over the  
City, saying: If thou hadst known, even thou in this  
thy day; an imperfect speech to be understood by his  
teares: but of them who weep as he did for them,  
and their Children? Teares are melting prayers,  
spirituall dewes descending and ascending unto the  
Throne of Grace for young budds as well as old,  
unto his glory who dyed for them; and as the Sun  
shineth on them in his good pleasure, and blessed  
them with his own Mouth, and in his holy Name  
be they blessed with those that blesse them. *Amen.*

---

A

---

*A Parallel about admitting women to the  
 holy communion, upon reason of conse-  
 quence, unless an expresse be found in  
 holy writ,*

*Chap. 17.  
 Num. 2.*

# A P A R A L L E L.



Hereas a Lady proposed the like doubt  
 about admitting women unto the holy  
 Communion; the like Accommodation  
 by good consequence, out of what the  
 Holy writ expresseth.

1. Women were baptized (*Acts 8.*) New birth  
 by water and Spirit at Baptism begetteth a new  
 Creature, once born, yet needing to have that new  
 life of the Spirit nourished often by Spiritual eating  
 and drinking at the Supper of the Lord; The Lord  
 in his Ordinances providing abundantly what is  
 needfull.

2. Male and Female are one in Christ, *Gal. 3. 28.*

3. Man and Wife are Heirs together of the Grace  
 of life. *1 Pet. 3. 7.* *συνκληρόνομοι* Coheirs of the living  
 Grace. Therefore to communicate in that means of  
 Grace, eating the Bread of life by faith, and drink-  
 ing into the same Spirit of Grace.

4. By the Holy Ghost there is commended the  
 hidden Man in a Womans heart. *1 Pet. 3. 4.* *ὁ ἀρρεπτός*,  
 the very same word which is used. *1 Cor. 11. 28.* and  
 therefore under that word ( in the name of Man )  
 Woman also being comprehended, is there bid to  
 examine her self, and so eat of that Bread and drink of  
 that Cup.

chap. 17.  
Numb. 2.

# Vnoffensive Postulation in equity for infants.



That as you cannot hinder Infants from crying (nor us from hearing their crie) you will not denie their infirmity, which being granted, our beneficence is due by Commandement of the Holy Ghost, *ὁ θεὸς οὖλος δεβemus*, we owe this duty to bear the weakness of the Impotent, *Rom. 15. ver. 1. 10. 12.* where are alledged the very words of duty, which prescribed for the Gentiles in joyning with the Jews as then with their Infants in covenant with God, *Deut. 32. 43. 29. 11.* and also the words of *Isaiah*; His Prophecie for the fierce Creatures, hoping in the Child *Iesus* to agree with the sucking Babes; in this duty, proceed wee by the Grace of God accordingly to bear Infants in our arms of Charity to the Congregation at Baptism, with prayers of faith in his holy Covenant of Grace unto his Glory, that in his name God may bless them and us each in other, that their prayers may be heard for us in old aged extremities, when unable to speak for our selves; as they are now <sup>yet since</sup> by the spirit of congratulation, Christ in his fore Father *David*, speaker of the universe made every creature hear and speak the praise of our Creator and the Lamb; A child exposed had on the swadling clouts Inscription to this effect.

God hath blest hitherto, that he may bless us still,  
You Christians, Christen me, and call me what you will,

Whereto thus.

Christ will the name which we will, praying without strife,  
That thou profess Christ, and be thee, writ in the Booke of life.



*A Rescript of what was blotted out from Chap. 1. Numb. 1. if with leave, humbly representing at last about the blessing of Christ his Melchisedechian priesthood, as unitive of the Father and the Child in Covenant at baptism, by the baptist a Levite in refined ministry, sent from Christ as God, to prepare for Christ a man, Angel of the Covenant.*

Chap. 17.  
Numb. 2.

## A RESCRIPT.

**W**Hosoever *Melchisedec* were; Our intent proceedeth.

1. Whether he were *Sem* the Jew, which is not likely; The Pedigree, Children and Father of *Sem* being expressly noted in holy writ, with his beginning and end.

2. Or whether he were a Gentile of *Canaan*; which is as unlikely, that any *Canaanite* was greater than *Abraham*; the preferment of the Jew being much every way  
(*Rom. 3.*)

**W**Ho *Melchisedec* was, ancient writers agree not; *Hierom* reporteth others opinions rather than his own, *Epist. 1. 26. ad Evagrium*; affirming it to be a most famous question; *Fame* had not then any certain definition of Council, or other interpretation of sufficient publique Authority. Some (out of their private phancie) darted at

Chap. 17. others, improperly, the  
 Numb. 2. name of heresie; which  
 was reitorted upon them;  
 as Epiphanius ( on  
 the 55 heresie ) confu-  
 ted those who took Mel-  
 chisedec to be Sem; as  
 divers of our Opponents  
 and of Papists think.  
 Now what these say for  
 their excuse, by the Law  
 of liberty, diverse others  
 may. For excuse of the  
 second opinion, thinking  
 Melchisedec to be a  
 Gentile-Canaanite,  
 for which in Hierom  
 are named, Hipolytus,  
 Irenæus, Eusebius  
 Casariens. Emisse-  
 nus, Apollinarius,  
 Eustachius Anti-  
 och. For the same is  
 Theodoret, Quest. 63.  
 in Genes. and Pere-  
 rius a Jesuit against o-  
 ther Jesuits; why not the  
 same liberty for the third  
 opinion, never expressly  
 condemned in the sence  
 here; But in the sence of  
 Personal union, imagi-  
 ned of an Angels Or of

3. Or whether he were  
 not a bodily person of Man,  
 being neither Jew nor Gen-  
 tile, nor a Personall Angell,  
 but the Vision of Glory  
 wherein God the Son spake as  
 King of Righteousness and  
 King of Peace; which by in-  
 terpretation is signified in  
 that name ( Melchisedec of  
 Salem ) best fitting the Son  
 of God himself; the God of  
 Glory called often *Jehova*,  
 the Great and Glorious name  
 allowed to no meer Creature,  
 yet often to him who spake  
 in that appearance of Man's  
 face; not as if God the Son  
 were personally united unto  
 that appearance of Glory  
 with Man's face; wherein  
 he spake to foreshew his pur-  
 pose of love in the appointed  
 time, that he would come to  
 be a true Man in our nature  
 to save us men.

4. At that Prophetique  
 Visionall Præsentation in ap-  
 pearance of Man's face unto  
 the face of those antient Fa-  
 thers, he denied his face to  
 be seen; So preparing them  
 to believe, that he their Savi-  
 our

our would have the Nature of God, and the nature of man in one Person, but that the face wherein he then appeared to the Patriarks was not his Personall face, nor that Outward vision of Glory was Personally then united unto Him, but a presentation of His gracious Effects, in appearance of man.

The name of man ought to be writ in little letters, as not in the Greek Text. *Heb. 7. 4.* And that *v. 15.* to be called by Apposition, as in the same case, without any Note of the Genitive, as in two Substantives, meeting with importance of different things. So this third Exposition taketh the similitude to be *Melchisedec*, and *Melchisedec* to be the similitude in appearance of Man's face: And in manner of Angell-like mission; as sent about an heavenly good message (that name Angell, signifying a Messenger) and by an Excellence, as in that vision of Glory named Angell of the Face, or Presence, presenting Christ Visionally

the Son of God. Here the appearance of man is not imagined hypostaticall, as if Melchisedec were a Person, but a Presence (so called *Esaías. 63.*) Presence visionall, or visioned-Face of Aspectable Majesty, called the Glory, wherein the Son of God, by Gracious Effects appeared to be present, a Theophanie, preparing to expect him afterward in Theanthropie, That is, Incarnation of God to be one Person with man for the Redemption of mankind, by the blood of God, *Act. chap. 20. 28.* That Angell of the presence spake to Abraham, *Gen. chap. 18. and chap. 12.* why not *chap. 14.* as a Priest then in prevision as well as in the Revelation *chap. 8. 3.* the golden Censer, Priestly Presentment, as well as the Golden Girdle *ch. 1.*

Chap. 17.  
Numb. 2.



Chap. 17.  
Num. 2.

Gen. 14. Exod 29. 2

given and taken by him

One like the Son of man; yet saying, I was dead & am alive A & Ω, the Beginning and the End; Christ his Glory, John 12. 41. Which Isaiah saw, chap. 6. chap. 63. all the dayes of old: receiving meat, Gen. chap. 18. As he presented Bread and Wine: both might alike be true, <sup>food</sup> yet both in the presence of vision: God is Judge, his Word is Criticall, Heb. chap. 4. 12. regularly judicative: if this could be refuted, yet our Aime holdeth.

to the holy Prophets view: The Revelation most expressly described in a Priests Habiliment, to teach us the benefits of Christ his Office as Cur High-Priest. Our principall Hold whereof is in the Holy Ghost, expounding it in the Gospell of John chap. 12. 41. to be Christ's glory which Esay saw chap. 6. in the Temple, as it were to fullfill the Priestly function, presented in the beauty and glory of Holiness.

And whereof Esay celebrated the praises, chap. 63. 7, 9. according to all that the Lord hath bestowed on us, and the great goodnesse toward the house of Israel, according to his mercies; and according to the multitude of his loving kindnesse. So He was their Saviour in all their affliction, He was afflicted, and the Angell of his presence (Angell of His Face) saved Them: in love, and in his pittie he redeemed Them, and He bare and carried them, all the dayes of old.] All the dayes of Old: Is not He fitly called the Beginning? Revel. 1. and John 1. In the Beginning was the Word, and the Word was with God; All things were made by Him: Man especially, created after his Similitude yet sinned, Psal. 49. 17. In Hebrew Adam pernocted not in honor, continued not one night, but in the same day wherein he

was

was formed : sin deformed him. The Son of God (in *Chap. 17.*  
appearance of Man walking in the Garden) reform- *Numb. 2.*  
ed man : informed him about the Sacrifice of the  
Lamb : confirmed him by a promise of Conquest in  
the Seed of the woman, *Genes. 3.* thence to the pro-  
mised blessing in *Abraham Genes. 12.* Thence to the  
blessing at appearance of *Melchisedec*, thence to the  
blessing in *Abraham's Seed, Gen. 17.* So to *Gen. 22.*  
by Oath repeated, *Hebr. chap. 6.* for blessings ac-  
cording to the Order *Melchisedec*, *Hebr. 7. 3.* a-  
biding a Priest continually like unto the Son of  
God *ἀπαμοιωθήσθαι*, *ab-assimulate*: As from his glory made  
glorious like him, the Son of God, not in his invi-  
sible Nature of God, but in his manhood, wherein  
his eternall Divinity dwelleth now in unity of the  
same person, which formerly spake in visioned simi-  
litude, or *Ab-assimilation* : His Divine Person or-  
dering that similitude to foreshew what he would  
approve afterwards, as man in his Priestly Sancti-  
fication, exemplifying in that Act of receiving Tithe  
by the *Melchisedechian* Priest, so said, to abide con-  
tinually : by vertue of God's Oath, according to the  
Order *Melchisedec* ; not of *Melchisedec* : but by Ap-  
position, as the Similitude-*Melchisedec* ; So the  
Order-*Melchisedec* ; the Divine Providence order-  
ing that Similitude-*Melchisedec*, to foreshew what  
Christ would in truth perform according to that  
Order of Priesthood unchanged, *ἀμεταβάτος*, un-  
changing from one person to another, as it had,  
if *Melchisedec* had been another person : Christ  
is another Person, in respect of *Aaron* ; but not  
another Person in respect of *Melchisedec* : *Aaron* his  
Priesthood passed from man to man, by reason of

Chap. 17.

Numb. 2.

mortality : not so the Priesthood of Christ : who filleth in Truth what he predescribed in that Order-*Melchisedec* ; The similitude of One in Provision under the Old Testament , as since again in the Revelation ; chap. 1. 1. designed Agitant thereof : One like the Son of Man, with a Bow in his hand conquering, and to conquer ; yet in the name of the Word of God revealing his will therein about Small and Great : in his right aiming-Thunderbolts of righteous Judgments and Mercies : in truth of his Prophecies and promises to bless those that bless, and curse their adversaries that curse his *Israel*, his holy City, new *Hierusalem* descending from heaven, his habitation of Holiness and Righteousnes.

Alas beholding our frailties , as wormes-travelings 'twixt dust and ashes ( but as archers in common speech allow one to be called the giver of aime ) signifying what he seemeth to see, when the high-flying arrowes of Gods Judgments manifest themselves in event as at their marke.

2. Our humblest fidelity proceedeth in hope holding of Christ his *Melchisedechian* blessing as Unitive.

1. Unitive of Giver and Gift in Gods blessed acceptance : *Abraham* paying Tithes , was himself Tithed, and blessed by *Melchisedec*. *Heb. 7. 6.* gratefully tithing : blessedly tithed : hollowed to blessed love of God.

2. Unitive of Father and Childrens Children , Tithed in the Loines of *Abraham*. *Hebr. 7. 9.* and so partakes of his blessing.

3. Unitive of People and Minister in *Abraham*, *Levi*, blessed, as having charge over his brethren by Gods command.

4. Uni-



4. Unitive of Jewes and Gentiles, all Nations blessed in *Abraham*. Gen. 18. 18. in *Abraham's* blessing as a Father, having his Children also blessed while Infants: Therefore all Nations are to be blessed, as Fathers to have their Children blessed also. Chap. 17.  
Numb. 2.

5. Unitive of both Jewes and Gentiles, with Christ the Seed of *Abraham*, in whom all are to be blessed.

6. Unitive of that blessed Seed with God the Son, who by Oath mediated ~~in person~~, enterposed himself Mediatour. So God and Man in one.

7. Unitive of *Melchisedec* with that Mediatour, not in person or nature, but in mysterie: *Melchisedec* blessed *Abraham* that had the promises in God's Name; who promised, and sware to be Mediator for performance of the blessing, that our hope might be in him as Priest, after the Order of *Melchisedec* for ever, in a continued perfective progresse of *Melchisedechian* mysterie, blessing from Christ the Son of God: promising and promised from the beginning to the end, blessing and blessed for ever.

8. This *Melchisedechian* blessing is Unitive of Christ, and his Ministers: in as much as it entreth within the vaile; that is, his flesh for Atonement in truth of what was figured at that Atonement by presentation of Blood and Incense once a yeare before the mercy's Seat, to cleanse (from all sins) the people and their Ministers in all their services, that they might be pardoned, accepted and blessed of the Lord, throughout the whole course of the year: So Christ after the vaile of his Flesh was rent by death, entring into the most Holy presence of

Heb. 6.

*Chap. 17.* God made Atonement for all our sins by his continuall intercession with our prayers before the Throne of Grace; to procure all needfull blessings on his People, through his meritorious bloodshed presented by his holy *Melchisedechian* Priesthood: applied by his Ministers in His Name, at his command, upon promise of Assistance, and Acceptance with blessing as He ordained.

2. This Unitive *Melchisedechian* blessing is by Covenant: the New Covenant in Christ's Blood, the Blood of the everlasting Covenant, *Hebr.* 13. with prayer toward Perfection of duties acceptable to God through Jesus Christ: in every good work of blessed people in unitie with their blessing Ministers. *2 Cor.* 3. 6. Ministers of the new Covenant, blessing into the Kingdom of Christ in righteousness and peace in the Holy Ghost: *Rom.* 14. Ministers of the Spirit of Peace, according to the Covenant of Peace in the Gospell of peace, glorious in the knowledg of the glory of God, in the face of Jesus Christ: *2 Cor.* 4. forgiving in the face or Person of Jesus: *2 Cor.* 2. In His Name, by his gift and power in the Holy Ghost; Go in peace, as my Father sent me, so send I you: whatsoever ye bind on earth shall be bound in Heaven: All power is given unto me in Heaven and in Earth; Goe ye therefore Baptizing.

O Thou great Possessour of heaven and earth, blessed by *Melchisedec*, in *Melchisedec* blessing *Abraham* that had the promises, and both Covenants to him and his young Children, hast not thou established in him and his *Isaac* the new Covenant, *Genesis* chap. 17. 19. containing the Gospell of grace. *Rom.* 4. 16. For an everlasting Covenant to bless all Nations

## Baptismall Blessings.

221

Nations and their young Children in thy holy name *Chap. 17.*  
at Baptism? *Numb. 2.*

3. A Baptismall blessing to the baptized, and baptizing Ministers of thy Covenant for assurance of Right to thy blessing in Heaven and Earth.

*Thus saith the Lord, which giveth the Sun for a light by day, the Ordinances of the Moon and of the Stars for a light by night, Jer 31. 35. If you can break my Covenant of the day, and my Covenant of the night, and that there should not be day and night in their season ( then ) may also my Covenant be broken with David and with the Levites, the Priests my Ministers, Jer. 33. Isaiah 61. 6. Men shall call you the Ministers of our God; I will also take of them — for Levites saith the Lord: for as the new Heavens and the new Earth shall remain before me, saith the Lord: So shall your seed and your name remain, Isaiah, Chap. 66. and Malachi, Chap. 2. Yee shall know that I have sent this Commandment unto you; That my Covenant might be with Levi, saith the Lord of Hosts; and Chap. 3. He shall purifie the Sonnes of Levi, and purge them as Gold and Silver, that they may offer unto the Lord an Offering with righteousness. I the Lord, I change not, therefore ye Sonns of Jacob are not consumed; Return unto me wherein yee have robbed me. Even this whole Nation in Tithes, this amidst Evangelicall duties, and Evangelicall blessings hath an Evangelicall Sense; If in coherence with the words precedent about Christ his coming, and his forerunner John Baptist, and with the subsequent words about John Baptist in the spirit of Elias turning the hearts of Children toward their Fathers; Jacob by name, who vowed to pay tithes. Gen. 28. ( and when he returned according to his desire the Lord minded him for the vow ) excellently*



**Chap. 17.** blessed in imitation of Grandfather *Abraham*, blessed  
**Num. 2.** in his gratitude of tithing ( 400. years before the  
 Law of Ceremonies, while he was under the Gos-  
 pelt preached ( an example for his blessing to come  
 upon all Nations, *Gal. 3.* ) as the Gospell increased  
 the reason of equity, *1 Cor. 9. 12.* by the excellencie  
 of spirituall administration.

Herein is a blessed reach, also for turning their  
 hearts toward Forefather *Noah*, in whose time the  
 Earth was accursed by the Flood-gates of Heaven ;  
 Which upon their turning shall abundantly bless  
 them, not to fear, want, by paying Tith, in that  
 third of *Malachi*; Try me saith the Lord of Hosts, if I will  
 not open the windows of Heaven, and pour you out a bless-  
 ing, that there shall not be place enough to receive it; And  
 all Nations shall call you blessed. And may not wise pi-  
 ous Nations freely joyn with them in the blessing  
 so contrived, in Christ his Melchisedechian blessing  
 of Heavenly and Earthly fruits of righteousness and  
 peace, rather than adventure on the triall of fate  
 ( divine destination ( about the contrarie curse to  
 the Earth for no fruit unto God who made all, and  
 preserved all to us, when others perished in the time  
 of *Noah* : and promised a greater preservation by  
 the water of Baptism. Here *Iohn-Baptist*, a Levite  
 called Angel, that is, Messenger, and Christ called  
 Angel of the Covenant, are so nearly joyned in the  
 same message of the Covenant at Baptism, for  
 all people to be blessed, so returning with praise  
 and thanks to bless the most high God, Possessor of  
 Heaven and Earth [ *The giver of all fruits and blessings,*  
*Heavenly and Earthly* ] who promised so to bless  
*Abraham*, and be his great reward himself, exceed-  
 his

his imagination, in that his complaint of being *Chap. 17.*  
 Childless there, not understanding the promise of *Num. 2.*  
 the Son of God, to become his Son by taking Man's  
 nature of *Abrahams* blessed seed to bless all Nations  
 in Heavenly and Earthly blessings; By covenant  
 beginning in *Abraham* and his *Isaack* (by the promise  
 to be born and blessed young) a Pattern for all  
 Nations to be blessed with their young Children;  
 By Covenant assuring them to be blessed in him,  
 that (by such unitive vertue of his blessing) all  
 things in Heaven and Earth might work unto his  
 Glory for their good in knowledge of his blessed  
 will, for right unto a sanctified use of all for lear-  
 ners, communicating in all good with Teachers,  
*Gal. 6. 6.* Faithfull, Praierfull, and thankfull, fruit-  
 receiving, and Child-Baptizing Ministers, appro-  
 ved herein to be the true blessing Ministers of  
 Christ, our Priest after the Order of *Melchisedec* for  
 ever: In his unchangable Priesthood; Not passing  
 from one to another; as it had, if *Melchisedec* had  
 been an other personall Man indeed, and not the  
 likeness in Vision of Glory madelike unto the Son  
 of God, *Heb. 7. 3.* ἀπομορφωθῆς the word signifieth  
*Ab-assimulate*, as from his Glory made glorious  
 like him the Son of God, not in his unvisibile Na-  
 ture of God, but in his Manhood wherein his eter-  
 nall Divinity dwelleth now in unity of the same  
 person, which formerly spake in the vision of that  
 similitude *Melchisedec*) his visionall Assimulation  
 as a Priest, is said to continue ever in truth of holy  
 writ, so presenting him from the beginning; yet  
 without any notation of his beginning unto the end  
 of the Revelation; yet without any signification of  
 his

Chap. 17.  
Num. 2.

his ending, as sent by Christ to design the whole revelation: One like the Son of man in a white Garment with a golden girdle, and a golden censer offering incense of Prayers as a Priest, as a Prophet, having the book open in his hand, with a Crown of gold as King of *Salem*, where the Lord of Glory dwelleth on his Throne; in his holy Citty New-Jerusalem: having the names of the twelve Apostles of the Lamb in her foundation distinguished by 12 Gates, their Administrations of Baptism, as 12 Gates, for entrance of the 12 Tribes, and of the Nations by right of Covenant in the same blessing with them to be continuat by Ministers ordained with laying on of the Apostles hands.

These are the Fundamentall Principles *αρχη, principii, principatus*; Beginning or Principallity, laid by the word of God on Christ for entrance into his Kingdom, not to be defeated upon pretence of laying a new, but to be built upon toward perfection by this Melchisedechian Priesthood of Christ, in hope of his blessing, as an Anchor sure and stedfast in the deep waters of Gods mercifull promise and Oath, against all contrary waves and winds of opposition destructive, under shew of amends.

Take heed of that dreadfull curse of desertion, for deserting that good word of God, formerly blessing the Baptized in his Name, and the anger of God hardning toward finall impossibility there threatned; rather as there advised; Be followers of blessed forefathers, with faith and patience resting in Gods Covenant to them and their young Infants, not laying again the foundation of Baptismes, and of laying on of hands, but proceeding upon the for-



former in ultra-expectative grace toward all the  
Benedictive, Unitive, Perfective duties hereof.  
Which God grant in Christ the *Amen*, our *Amen*:  
*Amen*.

If this upon examination must be blotted out a-  
gaine: may here succeed another brieft advertise  
preservative, against the danger of supposititious  
new light, whereby some unseemingly seeme above  
the ordinances of Christ, to be Godded: higher than  
*Adam's* affectation to be like God, against the writ-  
ten Word of God, which is able in humility to make  
wise unto salvation: thus.

1. Our union with God is by way of ever-  
lasting Covenant, requiring divers works on our  
parts. In the Epistle to the *Hebr.* chap. 13. verse  
20, 21.

2. Those divers works are performed by di-  
vers gifts of Gods manifold Graces, 1 *Cor.* 12.  
verse 4.

3. The Holy Ghost, who is infinite without mea-  
sure, divideth those gifts to men severally by mea-  
sure 1 *Cor.* 12. verse 11. *Rom.* 12. verse 3. 6.

4. The Receivers of those gifts are made new  
creatures, that all glory may be to the Creator.  
2 *Cor.* 5. verse 17. yet new borne by the Spirit, and  
water at Baptism, that holy Church motherhood  
may not be contemned.

5. The New Creatures are new Men, created after  
God in Righteousness and true holiness, after the  
Image of Christ, *Rom.* 8. verse 29. *Ephes.* 4. verse 24.

6. This Image of Christ appeareth in us, as in a  
Looking-glass, 2 *Cor.* 3. verse 18.

7. This appearance of Christ's face in the Spirit,

is by reflection from the written Word of God, as a Prime Looking-glass to direct our outward works also : *James* chap. 1. verse 23, 24, 25.

8. That Looking-glass of the written Word is to be held and observed, to the end through all the mystery of Godliness foretold by Christ; *Revel.* 1. verse 19. *Writ the things which thou hast seen, and the things which are, and the things which shall be hereafter.* *Revel.* 14. 13. *Write, saith the spirit.* Marke the Protestant Doctrine for rest unto the dead; written by the Spirit on purpose, for the fall of *Babylon*, in the *Roman* mysterie, which thrived with the contrary doctrine of Un-rest in *Purgatory.* *Rev.* 19. verse 9. *Write, Blessed are they which are called to the marriage-supper of the Lamb.* Marke how the Spirit warranteth that Ordinance of the Lord's Supper, to continue after the destruction of *Rome*, described in the former words, *Rev.* 18. 21. verse 5. *He that sat upon the Throne said, Behold, I make all things new. And he said unto me, write; Marke, Holy writ to be our Ruler after all mad new by the Reformation.*

9. Created gifts continue in mans soule after death; his understanding perfected with the light of glory to know God : *1 Cor.* 13. verse 12. ——— *Now I know in part, but then shall I know; even as also I am known, seeing face to face:* his will perfected in charity loving God. *1 Cor.* 13. verse 8. *Charitie never faileth.*

10. The body reviveth at the resurrection. *John* 20. verse 27, 28. *Reach hither thy finger; Behold my hands : and reach hither thy hand, and thrust it into my side, be not faithlesse, but believing.* *Thomas answered, and said, My Lord, and my God.* *Jesus saith unto him,*  
because

because thou hast seen, thou hast believed. Luke 24. verse. 39. Behold my hands and my feet, that it is I my self: handle me, and see; for a spirit hath not flesh and bones, as you see me have. And when he had thus spoken, he shewed him his hands and his feet: And He did eat a piece of broiled fish; and of an hony combe before them. Acts 1. The Apostles beheld him ascending while they looked stedfastly toward heaven: from whence also we look for the Saviour, or Lord Jesus, who shall change our vile body, that it may be fashioned like unto his glorious body: Phil. 3. ver. 21. Rom. 8. ver. 11. If the spirit of him that raised up Jesus from the dead dwell in you: he that raised up Christ from the dead, shall also quicken your mortall bodyes, because of his spirit dwelling in you.

Thus the true Spirit helpeth the Resurrection of the body, which the false spirit disbelieveth, out of an imagination of a present enjoyment, which cannot be the present resurrection of the just finally promised by Christ. Luke 20. verse 35, 36. Where they at the Resurrection of the dead, neither marry, nor are given in marriage. Neither can they dye any more. Therefore these Opinionists who do marry, and shall dye, have not attained the Resurrection intended by Christ: and if they believe it not, it is to be feared, they shall not attaine it; God grant unto them, and us all needfull graces; that we may believe, and enjoy the Salvation of our Souls and bodyes, as handy-works of God in his children, members of Christ, and Temples of the Holy Ghost. 1 Cor. 6. verse 15, 19. Know yee not, that your bodyes are the Temples of the Holy Ghost, in you which you have of God: and yee are not your own, for yee are bought with a price: Therefore glorify



glorify God in your body and Spirit, which are of God : not God.

Christ in mercy to the glory of his Almighty Spirit, frame us aright, against the spirits of untruth and blasphemy, to love him the way the truth and our life everlasting.

*Errata.*

Title pag. r. bow ¶. p. 5. l. 20. r. yee. p. 33. r. 1 Cor. 15. 55. p. 53. l. 6. r. efficacious grace. l. 11. r. winne. p. 54. l. 5. r. at baptisme. p. 84. l. 8. r. a certaine word. p. 96. l. 11. r. that marke. p. 121. r. brasen. p. 122. title, for Elizabeth r. Ezkiel. p. 126. l. 31. at his command, r. so ready for assistance of their obedieat dury that his heavenly quick word saith, command ye me. Esa. 45. 11. p. 131. l. 5. r. 40. p. 133. l. 10. for to r. the devils. p. 163. l. 31. r. w. p. 164. l. last for bestip. r. stipulat. p. 169. l. 13. r. Iohn 3. 5. p. 173. l. 2. r. differred. p. 182. l. 13. e. to and from whom. l. 32. again *Αλληλῳια*. p. 184. l. 10. r. *Εὐχαριστία*. p. 187. l. 8. r. Iohn Baptist day. p. 190. l. 8. r. displace. p. 196. l. last. in his holy enam, and his holy covenant, Esa. 24. 5. the everlasting covenant broken by some possibly concerned untill the breach. p. 213. l. 20. r. are now. yet since by. p. 216. in marg. l. 9. r. of old. was it as when the nobles of Israel saw God, and did eate and drink, Exod. 24. 11. he receiving meat. Gen. 18. as cap. 14. he presented bread and wine.

---

FINIS.

---

